

A T N O I A

ἡ ἀφύκτου ἀποφάντης.

OR,

1342 11

THE INABILITY

of the Highest Improved

NATURAL MAN

to attaine a Sufficient and

Right Knowledge of

INDWELLING SINNE.

Discovered in three SERMONS,

Preached at St MARIE'S in OXFORD,

By HENRY HURST M. A. and
Fellow of Merton Coll. in OXON.

1 Cor. 2. 14.

*But the Naturall man receiveth not the things of
the spirit of God, for they are foolishnesse unto him: nei-
ther can he know them, because they are spiritually dis-
cerned.*

OXFORD,

Printed by Henry Hall Printer to the University,
for Richard Davis. 1659.



Academiae Cantabrigiensi
Liber.

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TO
THE REVEREND AND
Learned my Honoured Father
M^r HENRY HURST,
Minister of the Gospel at
Mickleton in Glouc:shire.

Much honoured Father,



Books claim a just title to
a Dedicatory commen-
dation, whether this title
be just *jure naturali*, or
by *Prescription*, I intend
not to dispute with this
small piece which calls it selfe mine,
and claimes the same portion which o-
thers have beene sent into the world
with; I will not deny it's request,
though I might have so done, since it

The Epistle

appeares in the world without my plenary consent) it shall have it's Due: Nor will I be unjust, or unthankfull to you who have the clearest, and fairest title to this Homage; for if either Greatnesse or Goodnesse be a just claime, your's is the justest; if Greatnesse of obligations be a good title, None may contend with you; a *Father's obligations on a Sonne are confessedly greatest*. If Goodnesse, and Beneficence be the best claime, I must tell the world, your right to this is such, *There cannot be a better Patron then a Good Father*. If I adde no more to set out your worth, (besides I prevent the losing my selfe in the Dedication, and the disproportioning the Frontispice to the building,) I shall cut off the jealous surmises of an uncharitable world (which will suspect there is none so good, because they are so few.) And (which I most intend) reserve more roome for the Practicke part of that honour

DEDICATORY.

nour and obedience which I owe you. I cannot more doubt your reception of this, then I can your reception of my selfe, and to entreat for this, (I thinke) were to detract from the rep^{te} of a tender Father which you deserve. What it wants of worth, in it selfe, will be more fully, and easily made up, whilest it hath the rising advantage of a Sonne's affections, (whose willingnesse makes his left essay of thankfulnessse worth accepting,) and whilest it hath the graines of allowance which a Fathers kindnessse will cast in to make up the weight.

S^r, these first fruits being judged ripe sooner then I thought, and so gathered (much against my will,) and having been offered first in the Temple for the honour of God, and the service of his spirituall Temple, are now in this handfull left to you, as that portion which I might not with-

The Epistle DEDICATORY.

hold from you, and as the first fruits
duly offered did procure a blessing
on the offerer, so I hope it will fare
with your Sonne, who nothing doubts
your blessing will be on his head, and
not doubts it will, as *Jacob's*, prevaile a-
bove the blessings of your Progeni-
tours, for the abundant encrease of
Grace, Mercy, and Peace on

From Merton
Coll. July 6.
1659.

Your Obedient Sonne

HENRY HURST.

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A N
E P I S T L E
T O T H E
R E A D E R.



Y request is to thee (least I deceive thy expectation) not to expect from me, (who affect plainnesse of speech and actions) any tedious Apologeticall Preface, much lesse any superfluous flattering Panegyricks. Onely let me acquaint thee with the ingagement that lies upon me, to premise a few things concerning the publication of this Learned and elaborate Worke. The Author sufficiently known to my selfe and many others, to be a Godly, Learned, and Orthodox Divine through his modesty and low opinion of himselfe, denied for a long time his consent to the making of these Sermons of publick use, and had suppress them altogether but that through importunity I prevailed

An Epistle

prevailed with him. That ancient relation I have, as of a Tutor to a Scholar (which in him and such who prove so well is my glory and rejoycing) and those deare affections I beare towards him at length made him to yeeld to my frequent solicitations, that this worke might be Printed for the publick good. And I never had yet (neither do I think ever shall) entertaine the least repenting thought for causing such choice Sermons to be made of common use and benefit.

Concerning the Sermons having heard two of them from the Pulpit, and since deliberately read them all over: two or three particulars I observe in an especiall manner, as appears by the account that followeth.

1. The seasonablenesse of the preaching on this subject against the blindnesse of a naturall man, and concerning the sinfulnessse of Sin, both Originall and Actuall both which are words spoken in season, considering that now adaies Pelagius, Arminius, Socinus, and other Hereticks of the same litter are revived and their followers (as if they had got a facultie in the Court of argumentation) usurp and goe beyond their masters in errors and heresies. But as in Zacharies Vision there were foure Carpenters to fray the foure hornes which scattered

To the Reader.

scattered Judah: so God raiseth up many valiant Champions of his truth who ^acrie aloud and spare not lifting up their voices like ^{(a) Zech. i. 21.} Trumpets against the abomination of the times. What was judicious Carthwrights Motto for Zion's sake I will not hold my peace abides upon the hearts of the faithfull Ministers of the Gospel: They dare not be silent in God's cause: but they make it their business ^{(b) Tit. i. 2.} (as the Apostle exhorts) ^{(c) Tit. i. 11.} to convince Gainfayers: ^{(d) Tit. i. 13.} To stop their mouthes, ^eto rebuke them sharply or cuttingly: Which Scriptures doe not in the least countenance a Toleration, nor any other Scripture that I know of: now the Lord hath raised up the spirit of this Learned Brother, to lop off the Hydra of Heresies to stand for the truth at such a time as this is, I cannot let passe without speciall Observation. When Originall sin is denyed by some with great confidence, naturall mens abilities too highly advanced, the Pagan's debt and dowry pleaded for, and charity lavisht upō such beyond all Scripture rule surely a confutation now must needs be beautifull in its season, and a word so fitly spok'n may be esteemed like Apples of Gold in pictures of Silver.

2. Adde h. cunto the singular usefulness of the Doctrine delivered That men of greatest

The Epistle

test acutenesse and abilitie for naturall parts, and of best improvement by education cannot make a right and full discovery of indwelling Lust without the Spirit of God revealing it by the Law. *This Doctrin* is of great use, and serves to pluck down the crest of the proud-st Scholar who is a stranger from the life of God. Men may attaine unto as great parts as Aristotle and Plato, and yet be mere ignoramusses in Originall sin; How Adam's sin is ours, how we were in his loines, and that sin committed in his person was likewise committed in our nature, and propagated and derived upon all his posterity: This no man can learne in Aristotle or Platoe's Schoole: We must have recourse unto the Law of God. The Apostle's determination is infallible For I had not known Lust except the Law had said, Thou shalt not covet.

(c) Rom. 7.
7.

3. Upon perusall of the whole there's dexterity of judgment: This Author gives a rationall account of the truth by evidence of reasons solid and sinewous as 1. Because a Naturall man makes use of a crooked rule: His own reason is his rule, and that perverted and blinded: And if the blind lead the blind both must fall into the ditch, 2. Because this sinfulness of indwelling lust consists much of spiri-
ri.uall

To the Reader.

rituall wickednesse, and the naturall man in his highest improvement remaines carnall and sensuall. *A naturall man wants his eyesight: He is f darknesse it selfe in the abstract:* (f) Eph. 5.8 and g receiveth not the things of the spirit of God. (g) 1 Cor. 2.

Other more mighty Arguments are urged: ^{14.}
But by these mentioned you have a taste of the rest: And I will not praoccupate my Reader.

4. In the fourth and last place, I take notice of the Candor, Modesty, and Moderation of the Author. Though hee is zealous in Gods cause, yet meeke in his own as Moses was. I see not in any particular where he gives ground, or relinquisheth his colours: But as farre as I can apprehend, he hath beaten his adversaries out of the field: yet he hath learned from the Apostle to speak the truth in love, & to restore, such ^(h) Eph. 4. as are overtaken, in the spirit of meeknesse. ^{14.} (i) Gal. 6.1.
He useth soft words, and hard Arguments, as knowing that a flint is sooner broken upon a pillow then on an anvil. Upon a serious review of the whole I find no bitterness, no reviling language nor personall reflexions: He discardeth all such waies of arguing, fearing least such dead flies might marre the whole box of ointment.

Wherefore upon this consideration of the Premisses (I commend to thee Reader) a serious
Perusall

The Epistle to the Reader:

*Perusall of these excellent Sermons following.
And if I mistake not (unlesse it be thy own fault)
thou wilt reap much spirituall advantage, and
wilt be more established in the truth. I must
professe what I think (be it to the disparagement
of none) that by reading these Sermons and a-
nother in Latine Homogeneous to this sub-
ject, of a Reverend Doctor eminent for Godly-
nesse and Learning, I have found more satis-
faction, and confirmation, then by other Sermons
or Treatises I have yet met with upon that Ar-
gument. I adde no more but commend thee
(Reader) to the gracious providence of God,
heartily desiring that thy soule may thrive the
better for what is here published, so pray-
esth,*

De Edward
Reynolds
Sermon
intituled
Animalis
Homo

Thy servant for Christs
fake

HENRY WILKINSON.

OXFORD
From Magdalen Hall
July 6. 1659.

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verse
from
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S E R M O N 1.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said Thou shalt not Cover.*



He Great Doctrine of our
Gospell freedome from the
Law (which the mistaken
Jew did dangerously stum-
ble at) being laid downe by
the Apostle, in that apt simili-
tude of a woman freed from the Law of her
husband, to which she was obliged during
his life, in the five first verses of this Chap-
ter: and being summarily concluded in that
positive assertion of the Apostles, in the 6.
verse, former part of it, *Now we are delivered
from the Law*: The Apostle might here have
ended his Sermon, and the Chapter, but that
it was necessary he should vindicate this Do-
ctrine

2 *The Naturall mans Blindnesse:*

ctrine of our freedome from the Law, from two great objections, which the Jew thought he might reasonably, and which he did continually cast in the Apostle's way against this Doctrine. The first of these objections, is intimated Proleptically, and answered solidly, in this 7. verse of the Chapter: so that the Text read is the Jewes objection against the Apostle's doctrine, and the Apostle's solution of it; The Objection is thus proposed, If we are(as you *Paul* averre) delivered from the Law, then the Law is evill; for deliverance is onely from that which is evill, were we removed from a good, it would not be a deliverance, but a losse and dammage; if then the Law be evill, what evill is it? Is it sinne? Here is the Objection, intimated in the former part of this 7.verse. The Apostles answer is full of holy indignation at the impiety, and wickednesse of the Objection; *God forbid*; and full of clearnesse and solidity against the seeming strength of it, discovering the right use of this Law which cannot be sin, though *Sin*

The Law tooke occasion from the Law to be exceeding
cannot be
sin, and
why. *sinfull*. And this the Apostle confirmes,
because,

1. The Law discovers and manifests this worke

The Naturall man's Blindnesse. 3

worke of darknesse, *I had not knowne sinne, but by the Law*, saith Paul.

2. The Law prohibits all sinne, even Lust it selfe, it saith, *Thou shalt not Cover*: In this latter part of the Apostle his answer, assigning the right, proper, & genuine use of the Law, lyeth my worke; and ere I can set to it, I must premise three or foure things by way of Explication, or at least point them out, (for they are very obvious of themselves.)

1. Who speaketh, *I Paul*, a man of ripe naturall parts, and of as well improved, acquired parts, as any, yet still a Pharisee, and Zealous of the Law, according to their principles, and interpretation of the Law. Explic.
1. The Speaker Paul.

2. How he expresseth himselfe, *I had not knowne*; in a tense that look's somewhat more then to what is past, having an eye to the future, and what would have been; it carries in it 2. How he expresseth himselfe.

1. His Past ignorance, I did not then know.

2. His future ignorance, he should not yet have knowne, *if the Law, &c.*

3. *Had not said*, i. e. if it had not at last, spoken in other language then the Scribes, and Pharisees made it speake in; they made it speake in the literall sound; but now 3. The Spiritual sense expressed.

2 *The Naturall mans Blindnesse:*

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4 *The Naturall man's Blindnesse.*

God hath made it speake, and hath made *Paul* heare, in the Spirituall sense and meaning of it; in that voice which God causeth a convinced, and converted soule to heare; in other kind of speech then any of the Pharisees (who made void the Law) would heare, *Paul* had often (no doubt) read the Law, and this very prohibition too, yet now he understands what then he did not, that *the Law* said,

4. *What is means by the Law, saying, Thou shalt not Covet.*

Thou shalt not Covet: The Apostle useth first a word of more Generall signification, *I had not knowne sinne.* and then Exegetically, and proleptically addeth, what might illustrate his meaning, and prevent an objection: for sin is discoverable by the light of nature, that Starre light which they had who yet were darknesse.

Q.

A. 1.

How then is it appropriated to the Law?

1. Sin in the full extent, and compasse of it, as actuall, is onely discovered by the Law; for many sins they accounted vertues, and many they excused with harmlesse indifferency, which yet the Law condemned.
2. But indeed the Apostle principally intendeth *the sinning sinne* in it's first motions, and workings, and in it's indwelling: That corrupt principle of lust, and sin, which

is

The Naturall man's Blindnesse. 5

is rooted in the soule and work's in our life, καὶ ἐξ ὧν
 and is ordinarily known by the name of peccatum
 Originall sin, or corruption of nature, thus vocabit vi-
 • *Pareus* on the place: this præmised I gather tium ori-
 up the Doctrine from the words, ginis pec-
catorum

That men of greatest acutenesse, and a- aliorum
bility for naturall parts, and of best improvement contem &
by education, cannot make a right, and full mortis cau-
discovery of Originall sin, of indwelling lust, sam Pareus
without the spirit of God revealing it by the Doctrine.
law. in Loc.

Lust or sinning sin is a myserie of iniquity, which the most peircing naturall eye, with best humane advantages never did, never could yet, or ever will be able to discover.

Concupiscence is sufficiently discoverable by no other eye, nor by other light then that the holy spirit of God giveth us to see with: The knowledge of sinne as here *Paul* knew it, as a Regenerate soule doth know it, is not within the compasse of the highest improved naturall man; he cannot take the height, nor mete out the length, and breadth, nor fathome the depth of that corruption which is in our natures; he cannot tell how this old man was conceived formed and produced in us he cannot derive

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the Pedigree of this antient infamous house.

It is onely and peculiarly the worke of the
Method of spirit, and word of God to discover this to
Proceeding. a man. In handling this truth I will

1. 1. Shew it to be the Doctrine of this text and of others in the Scripture.
2. 2. Farther confirme it by the exemplary mistakes of the severall sorts of men who have pretended (and might if any could pretend) most to all knowledge, and to this also
3. 3. Enquire what particularly they never did, or could ever discover &c.
4. 4. Rationally demonstrate why they could not or ever will be able without the especiall sanctifying, and enlightning vertue of the spirit of God to discern it.
5. 5. Point out some considerable differences between the knowledge which a naturall improved man as *Paul* before conversion, and a regenerate sanctified soule, as *Paul* after conversion, hath of this sin. And then
6. 6. Close the whole matter in a practicall and usefull application.

*1. This is
the Doctrine
of the Text
and other
Scriptures.*

1. I say then that this is the Doctrine of the text, That the best naturall parts, highest improved without the spirit of God enlightning him by the law cannot now, could

not

The Naturall man's Blindnesse. 7

not ever, nor ever will be able to discover the corruption of our natures. I must then evidence this whole matter from *Paul's* example, and cleare confession, *I said*

[The greatest acutenesse, and ability of nature,] such was *Paul's* naturall ability, he was a man of most pregnant, and ripe parts, for he assures us *that he profited above many his equalls*: his outstripping them (if any doubt it) assureth us, he was befriended with a large portion of naturall abilities, he had not so outrun those who started with him in the race; if a greater strength and speed had not fitted him for the race.

If I farther said that such parts [with best improvement,] I said no more then I might well warrant from *Paul's* example, for he wanted not the advantage of education; he had a Master whose learning had set him high in the esteeme of the people, *Acts* 5.34. and at his feet *Paul* was brought up, nor was he a dunce in this schoole, he made such progresse that he was eminent for his learning, whence *Festus* charitably interprets the Apostle pleading his own cause, and the *Πολλὰ* οὐ *truth* (which *Festus* understood not) as the *γράμματα* discourse of one to be pittied for overstudy-*ἵνα μαρτυρῇ* ing himselfe; and who had more learning *ἢ τῶν* then

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then he could manage, *Acts 26. 24.*

Did I say such parts so improved [never did?] I say but what *Paul* saith of himselfe, for time past he did not, if I adde [nor ever can] I ground it on the Apostlie his expression, which includes more then the past time, *I had not known*, and looke's to time to come for 'tis in the *Plusquam perfectum*.

If I adde [Without the spirit enlightning the soule] none I hope will doubt it: but if I say [without more then common illumination] I have prooffe from *Paul*, who had no doubt the common illumination of the spirit while a Pharisee, yet, did not then understand, as now he doth, the corruption of nature: He did while unregenerate heare the law, but now regenerate he heare's the voice of the law, and spirit, jointly informing, and instructing him; & without this the best parts, with the best improvement, though both equall to *Paul's* will never fully discover sinning sin.

*Doctrine
proved from
other Scrip-
tures.*

Nor do we want other testimony from Scripture: The Law and Prophets beare witness to this truth, view what was *Ezekiel's* message and errand to the *Jewes*.

Ezek. 16. 2, 3, 4. He must declare to them, that their *Birth and Nativity was of the land*
of

The Naturall man's Blindnesse. 9

of Canaan that their father was an Amorite and their mother an Hittite &c. In which allegorie, A naturall the sinfullnesse, & cursednesse of their naturall state is set forth as is the opinion of Interpreters, and others: So Junius on the place on those words *thy navell was not cut*, vers. 4. *Thou wast by nature dead, defiled with the pollution of sin, full of weaknesse and vanity.* And much to this purpose Peter Martyr in his common places: *Never did man marry such a wife, so much below, so much unworthy of him as did Christ when he married the Church for her state, and what she was before she came into Christ's hand, is described by Ezekiel in the 16. chap. 1.* I adde to this *Essenius contra Crellium de satisfact. l. 1. Sect. 2. cap. 3. Causa procatartica una est miseria nostra quae Dei misericordiam movit—Huc pertinet graphica illa descriptio Ezech. 16. 3, 6.* Their sinfull and wretched state untill grace timely prevent, freely act, and powerfully change it, is that which is represented by this Allegoricall description of a wretched, helpless, infant borne in it's blood, and cast out to the loathing of its person. And all this the prophet must declare to *Jerusalem*, and he must declare it, as a man declares what before was not known, or not sufficiently known; therefore

A natura
in morte,
in Sordibus
peccato-
rum, infir-
mitate &
vanitate e-
ras. Jun. in
loc.
Nec ullus
uxorem
unquam
tam dispas-
rem, &
suo conju-
gio indi-
gnam duxit
atq; Chri-
stus Eccle-
siam: cu-
iusmodi e-
nim ea fu-
erit, ante-
quam Chri-
sto in ma-
num con-
veniret, ab
Ezech. de-
scribitur
16. cap.
Pet. Martyr
loc. com. el.
2. cap. 17.

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fore the Lord sends him with this command make them know. (*הורו*) as if he had said they are ignorant, it must be told, and declared to them, they'l not know it else; nay farther they are incredulous, they will not believe it; unlesse thou prove it to them; so much the Caldee Paraphrast intimates in his glosse on the text (*הוּכַח יְהוּ יְהוּכַח יְהוּ*) Now it is Jerusalem, saith the Hebrew text, they are the inhabitants of Jerusalem, saith the Paraphrast, persons which lived where God was known, where the testimony of the Lord was, whither the Tribes did goe up; they were the persons who professed to know God, and which boasted in the law, which were Jewes instituted in the knowledge of the Law (as *Paul* was before conversion) yet these persons are ignorant, and know not, are incredulous, and believe not, untill the Prophet declare that they may know, and prove it that they may believe their birth to be of the land of Canaan: So the Prophet *Jeremiah* c. 17. roundly asserts that the *Sin which is graven on the table of their heart, vers. 1.* which makes the heart desperately wicked. *v. 9.* makes it also deceitfull above all things, It is a riddle which none can read; *who can know it?* the Prophet challengeth

כח

*Discepravit
probavit,
radargnit.*

The Naturall man's Blindnesse. 11

challengeth the whole world of men to say whether any among them can understand it? Againē St Paul who understood this Doctrine as well as any, laies down the sinfulness of our natures, Rom. 3. 10. *there is none righteous no not one, none that understandeth or that seeketh after God, &c.* A very high charge such as proud Philosophy will not beare, and weak eyed Philosophy cannot see: How then is this known? how is it proved? why it is written, v. 10. former part, *And by the Law is the knowledge of sin, v. 20.* surely what David saith of that providence which suffer's *ut sit bene malis & male bonis, Ps. 73. 16, 17.* is very eminently true of this sin; when men think to know this without going into the Sanctuary of God, it is too painfull for them: Nay if they goe into the Sanctuary, and enquire as the Pharisees, as the carnall Jew, did enquire, they will come out as very fooles, and as ignorant as they went in: and it is a measuring cast, they'l proudly boast that others were borne altogether in sin, but not they, *John 9. 34.* For the Pharisees were of opinion that none were conceived or borne in sin but such as nature

Erant enim Pharisei in illa opinione, tantum illos in peccato conceptos & natos esse, quos natura insigniter notasset Chrem. Harm.

had

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had Branded. The same doth *Agidius Hunni-*
us in loc. observe too: & *Joh: Hoornbeck Sum:*
Ab agnatâ pravitatē se pulchre Immunes esse sentiebant Phari-
saei, Hunni- *us in loc.* *controvers. l. 2.* which is against the Jewes, and
 their Judaisme hath ranked this Question,
An Peccatum primi primū fuit commune
totius naturæ humanæ, unde omnes homines nas-
cuntur cum peccato originali? among one of
 the controversies between us and them in
 which they defend the Negative, and we
 maintaine the Affirmative.

Thus will every man mistake who hath
 not the spirit of God whose office it is to con-
John 16.8. vince of sin, especially of those sins which are
 not easily discerned. It is more then evi-
 dent, that before conviction we doe not see,
 or consider of many notorious and habituall
 finnes; such as formall and loose profession,
 prophane and secure Libertinisme, Grosse
 Idolatry in the Heathen: How much more
 evident is it then that we shall never be able
 to discover secret, heart finnes, the under-
 ground and deep fountaine and spring of
 them.

In a word, *David* a man well acquainted
 with his own heart, who was much in the
 search of it, who was wont to commune with
 it, *Psal. 4. 4.* diligent to hide the word in it,
Psal. 119. 11. taken up with meditating on
 that

The Naturall man's Blindnesse 13

that word which discovers sin, *Pf. 119.v.97.*
Wiser then his teachers, Psal. 119. v. 99.
used to learne of his reines in the night seasons, when others were either securely sleeping, or (if awakened) Politiquely contriving the speediest & surest way of accomplishing their secular. and worldly designs, then was *David* lighting his candle, i. e. his understanding at the Lamp of God: then was he searching the darke recesses, and deep vaults of that heart which he knew was profound to devise and do wickedly. And now, one would think that such diligent search should leave nothing undiscovered, and that a man after this might say, that there was no guile in his heart, but his eye saw it & watched over it; But however a bold and ignorant soule might possibly so thinke, and say; yet *David* dareth not thinke, nor say so, but after all this distrusting his owne heart (which he knew too well to trust it much) he brings it to God the searcher of hearts, and tryer of Reines with earnest suits that he would deliver him from his guilefull heart, *Psalms. 139. v. 23, 24. Search mee O God, and know my heart, try mee, and know my thoughts: and see if there be any way of wickednesse in mee, and lead mee in the way everlasting.* Note *David's* earnest-

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earnestnesse, five times together he prayeth that God would discover himselfe, his heart to himselfe, and deliver himselfe from himselfe: for after all this diligence he is jealous there is, he knoweth possibly there may be, some what of this guile, and hypocrisie. And now having heard such witnesses, what farther need have wee? Christian, doth not thy soule heare it selfe confessing this truth? Say, if it be so difficult for *David*, a man enlightned, by the Spirit of God internally, by the word of God externally, and awakened by both joyntly, to find out his sinfull heart, and nature, can it be lesse then impossible for men who are

} Blind spiritually, having no eyes,
 } In the darke, having no light,
 } Securely sleeping in sin, not awakened,
 to discover, and find out sufficiently that indwelling sinne, this universall pravity inhering in his nature? Let it then stand a truth according to Scripture, that indwelling concupiscence, this sinning sin, is a mystery of iniquity which the best naturall parts, highest improved cannot now, hath not yet, never will be able to discover; which is the first thing proposed: next let us come to the second which will be another

The Naturall man's Blindnesse. 15

ther confirmation of this truth, when we see all sorts of best improved naturall men have mistaken in it.

1. Then, as for the Gentile and Heathen world, when it was at its height of learning, and most noted for inquisitivenesse after, and acutenesse (with successe) in new discoveries, yet never came to the discovery of this sinne; Indeed they did discerne a very great Ataxie, and disorder; they knew there was much a misse in their life, and that this also had infected the mind, and soule; but that deepe silence which every where may be observed among the croud of their morall Writers, who speake very little of the spring and fountaine of vice, when they have spent many sheets on the streames and branches of it, is an undoubted witnesse of their ignorance, and if it were not a worke too great to be dispatched within the compasse of a Sermon, I might bestow some more labour, then now I will, to evince this by undeniable instances, yet take one or two. How little doth *Homer* speake? or is he not wholly silent in this? and yet he is preferred to some of the best morall Philosophers, Stoicks, or Academicks, for in *Horace's* judgement he better tels us

2. Generall proposed.

Best improved Naturall men are mistaken in this knowledge.

1. Heathens mistake the knowledge,

Quid

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*Quid sit Pulchrum, quid Turpe, quid Utile,
Quid non,*

*Plinius & melius Chrysippo aut Crantore
dicit.*

He that should read *Homer*, and hope to find any satisfactory account of this, will surely cast him off at last; & say, he hath lost his labour, and knowes now as little as *Horace* himselfe did of this by his reading, and revolving *Trojani Belli Scriptorem*. Well *Chrysippus* the second Stoick Philosopher for eminency, *Qui fulcire putatur Porticum* (as *Cicer. Acad. l. 4.* quoted by *Mr Gataker in Prælog. ad Annot. in M. Antonin.*) and of *Laert. l. 7.* whom *Laertius* say's *ἐν μὲν δὲ τῷ Χρύσιππῳ & ἐν τῷ Σόκρῳ*. He hath false short of *Homer* in the Discovery, *Quid Pulchrum, Quid Turpe &c.* *Crantor* also, who was no small babe in morality, if either our Poët may be judge, who citeth him as one very eminently before others in his discourse of vertue and vice, or if *Cicero* and *Panætius* (Master or friend to *Tubero*) may be judge, who tell us of a booke of this *Crantor*, which was, *Non magnus at Aureolus— & qui ad verbum est ediscendus*, and yet *Homer* speakes, *Plinius & melius, Quid Pulchrum, Quid Turpe, &c.* So that now we may hope either *Homer*,

or

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or *Horace* from *Homer* is able to give us the best account of this matter : either of which I assure you , are farre from a competent measure of knowledge, and from any considerable progresse in the enquiry and discourse of this matter.* And where these, or such as these do speake of ^{*What these men knew is briefly mentioned by Mr Amb: Burgesse of} this (besides that it is little) they do generally resolve it into a ^{Origin: Sin. part. 2. cha.} pronesse springing from worser ^{20. which I met with since this was finished.} constitution of that matter, of which we are formed, or a pronesse soonest to imitate what is worst : A Doctrine which may passe with the favourable name of an excusable error in these men, (who were without the Law,) but is no lesse then Abominable heresie in *Pelagians*, who (as right sonnes of erring Fathers) have walked in the same way of folly, and approved these men's sayings.

From this first sort of well improved men, let us next consider.

2. The well improved naturall man in a ^{2 Pelagians} Pelagian dresse, and on Pelagian principles, ^{mistake this knowledge.} proceeding in the enquiry, and pretending to have made the discovery of this indwelling concupiscence, and boasting themselves as who rightly know it ; But how much
C they

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they were mistaken, a very briefe recounting of the opinions, and Positions concerning this matter will evince. *Chemnitius* (then whom scarce a more learned divine can be found among the Lutherans) tell's us, that *the Pelagians deny the whole doctrine touching Originall sin, and blot out the very name of it also:* Nor is he single in this report of them. *Pet: Martyr* tel's us as much: nay who is there that send's us intelligence from the Armies of the living God, that doth not assure us, that this is one, a principall strong hold, which these men have fortified against Grace, and the truth of Christ; but let us give you a transient view of what they teach their disciples, and would obtrude on us.

Pelagius at *Rome* (whither he came, after he was discovered in the East) began to maintaine the opinion of Sinlesse perfection, *Defendere Cœpit* *Ανεκαστησιαν* & *Αταξιαν*, saith *Vossius*: A Doctrine which floweth from a proud heart, which know's not its own sinfulness, a corrupt stream which ran through the stoicke Philosophers, tainted *Origen*, and overflowed *Pelagius* and his followers, as *Hierome* hath observed (as he is cited by *Joh: Ger: Vossius*) and the evident connexion

Pelagiani universam doctrinam de Peccato originali negant, nec minusciam sublatō. loc. com. de Peccat. orig. Pet. Martyr loc. com. ch. 2

Histor. Pelagian. l. 1. c. 3.

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connexion of the conclusions to the principles of those men, and the undeniable conformity of their dictates, which any one may see, who will be at the paines to compare them, in their Paradoxes gathered together by *Justus Lipsius*, with the Doctrine of the *Pelagians*, mentioned and refuted by *St Augustine*, collected into one by the learned *Jansenius*, both of *Vossius* and *Cornel*: *Jansenius* in his large and learned Book called *Augustinus, seu Doctrina St Augustini &c.* In a word it is well known how highly these men advanced nature, cryed up the sufficiency and power of it, which cannot be but where first there is a great degree of ignorance or error and mistakes in the doctrine of Originall sin: and what these mistakes (if hereby may be so called) were, beside, the Authors mentioned. Dr *Featly* will give us an account in his *Pelagius Redivivus &c.* to which Authors I referre Scholars who can examine and compare these together, and hope others will take it on the word of one, who is willing to be tryed by such as are able to judge in this cause, and therefore cannot be suspected of a purpose to impose upon them, briefly when we read that these men taught their Disciples.

Just. Lipsi.
in sua
manuduct.
ad stoicam
Philosophiam.

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**Pelagian
Heresies.**

1.

2.

3.

1. That there was no Originall sin or corruption of humane nature.

2. That Adams sin endammaged himselfe onely properly; us onely if we imitate him.

3. That we are borne as perfect (age onely excepted) as Adam was created, &c.

**Augustin-
Epist. ad
Paulinum
subinitio.**

When we read these, and such like Doctrines, we evidently see and need no farther prooffe to demonstrate, that these men have not discovered this sinning sinne, and yet they were men of naturall, and improved parts: so was *Pelagius*, a man excellent for learning, as *August*: cited by *Vossius*. So was *Celestius* a man of acute Judgment and well improved; for he wrote whilest young, three Epistles, of which *Gennadius* affirmeth they were *omni Deum desideranti necessaria* so was *Julian Ingenii*, doctrine, facundia præcellentis, saith *Vossius*, a man acer ingenio saith *Gennadius*, yet how brutish were these Pastours in their understanding of this point!

**3 Semi-Pe-
lagians mis-
take in this
knowledg.**

3. Neither are they more happy in their discovery, who in succeeding ages were somewhat more refined in their heresy, such as the elder and later Semipelagians, whose ignorance of this enough appeares in that which they oppose against efficacious Grace,

for

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for an account of which I referre you to *Cornelius Jansenius* his Parallel of the errors of the Massilians and some late teachers, in the second chapter of that Parallel, and the third chapter which is annexed to his *Augustinus, &c.*

With these are to be ranked *Arminians*, who consent with these erring Doctors, *Socinians*, and some of our *Anabaptists* too; as is evident from that which Mr *Stephens* cite's as one of the Doctrines owned by the 30 seperate Congregations in their confession (these I adde not for their eminency in parts, or learning, few of them that I have met with being such, but as witnesse of the univerrall mistake and error into which the naturall man with his highest pretences doth inevitably runne) nor is *Pigghius* better acquainted with this doctrine, as is evident from his *Controv. de Peccat. originali*; And our English confident Dr *Taylor*, both in his *unum necessarium*, and in his Answer to the Reverend Bishop of Rochester's letter, with the whole heard of Jesuites that follow *Lewis Molina* in his opposition to the Dominicans, and whoso will consider what is taught by these men will see how little they are acquainted with the true nature of this inhering

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inhering concupiscence, and whoſo will conſider who they are, what kind of Perſons, will ſee they are men of notable naturall, and improved parts and ſo ſee notable evidence to this truth, ignornace in the Doctrine of Originall ſin, or indwelling luſt, like a thick cloud lying on the minds of men of ſuch naturall and improved abilities, that vve may rationally ſuppoſe, if any could, theſe had been the men vvho vvould have diſcovered it: and ſeeing they have not, vve may by a warrant from a logicall argumentation conclude *à fertiori* others cannot, nor will ever be able; for ſome of theſe have been men (I will not ſay) of the higheſt naturall and improved parts poſſible; but I may, and will ſay of the higheſt probable; and yet they have not attained a right diſcovery of this Sin, of this myſtery of iniquity: Theſe men ſpeak of it in ſuch a manner as evidenceth they never, either

1. Felt the ſtrength and power of Sin as a King reigning in their mortall bodies, *Rem.*

6. Nor

2. Had obſerved the wiſedome and Policy of this old man, which muſt be crucified, Nor

3. Had

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3. Had known the obligatory vertue of this Law of our members, Nor 3.

4. Had seen the forge, where the evill, and sinfull imaginations of thoughts were framed and wrought of. 4.

Now if there be after so long tampering with it, so little harmony and concent in the Doctrine of these men with the Doctrine of the Scriptures, and the experience of regenerate sanctified soules concerning this sin: we may very justly conclude they know not withall their skill to set their doctrines in tune with the Scriptures, nor make a spirituall, Scripturall discovery of this sinne: but passe we on to another sort of naturall improved men, who if reason could have reached this, would have bidden faire for it, These are

4. The Schoole-men whose notions, though sometime very sublime, and daring, as if they would presently discover the very height of all that is knowable, yet in this very point, as in many others, are very jejune, and empty; very uncertaine, and in many things unsound, especially those among them who have proceeded upon that unsound foundation of *pure naturalls*, and thence stated our fall and sinfull state to be the

4. School-men mistake in this knowledg.

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Chemn.
loc.com.
de Peccat.
Orig p.
202.b.edit
Francof.
1653.

reduction of us to our pure naturals, the letting loose of the reines to a high mettled courser, which was before curbed and not the laming, and spoiling of a sound one, or as the stripping off a man's clothes, leaving him naked who before was cloathed. This way *Bellarmino*, and the Papists (who have gone a step farther then the bounds prescribed by the Council of Trent) have generally gone. And sure on this it was that *Recentes*, ut *Occam*, & *multi alii nomen retinent Peccati Originalis*, rem extenuant: This extenuating of this sin, was in that they denyed it to be an evill repugnant to the Law of God, *Nec culpam esse, nec poenam* as *Lombard 2. dist. 30. c. 5. Scotus in 4. dist. 14. q. 1. art. 1.*, boldly averre's that which will inferre necessarily (if what he affirms were a truth) that this originall sinne is but the guilt of *Adams* first transgression; so *Biel*, *Durandus*, and others; farther when you shall find many of them as *Hugo Victorinus*, *Thomas 2. 4. dist. 28. art. 4. Biel. 2. dist. 28.* and *Bonaventure 2. dist. 28. & c.* Assert nature preparing it selfe for grace and professedly teaching that a man may *ex naturæ viribus* love God above all, and do his commandments, *Quoad substantiam actûs*: is not this an evidence

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dence that they did not understand how corrupt our natures were? How weak and unable to Good? How full of enmity to God? I feare not to averre it, That man knoweth not the sinfulness of his nature, that dares say a man may by the strength of nature love, quoad *substantiam actus*, God above all; He understand's not that his naturall mind's enmity to the law of God, who sayeth he can love God above all by the power of nature, nor knoweth he that his carnall mind is not subject to the law of God, who dares say he can *viribus natura* obey the Law of God. He hath not a right knowledg of Originall sin, who dares affirme either of these: And Dr Whitaker in that peice de *Peccato origin.* l. 2. c. 4. against Thom. Stapleton who affirms *Scholasticos tribuere humana natura vires integras ad diligendum deum super omnia & ad facienda precepta Dei secundum substantiam actuum.* And adding farther that some other of the Schoolmen taught *præparationem esse in homine ante gratiam, & homini facienti quod in se est non deesse Gratiam* passeth this censure on both jointly *Quod nunquam dicerent, si originalem naturæ depravationem intelligerent.* But I leave these men

Cajetan,
Scotus,
Richard
Durandus
Bellarmine
cited by De
Whitaker
in ibid l. 2.
c. 4.

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men and next come to an other sort of men, who though greatly improved, yet have not rightly understood this sin: They are such, Who

5. *Some* 5 Have pleaded an exemption for some
plead an ex from the common calamity of mankind to
emption of be borne into the world full of sin, and staine
the Virgin ned with Originall corruption; though the
Mary from greatest part by farre, nay though all ex-
Originall cept one be tainted with this sin, yet one at
Sin. least (and this is *the Virgin Mary*) must needs
Bellarmin. de be exempted from this common lot, of whose
amiss. gr. conception and birth with this freedome
l. 4. c. 15. from Originall sin, a zealous Dominican
16. & 17. will by no means heare, and a Franciscan is
Chamier (to him) little lesse then an Heretick for af-
loc. com. firming it; in this difference of judgment,
de Virgine it is evident that the Franciscans (and they
l. 4. c. 14. are not few, nor yet contemptible for their
 parts, or learning) grossely erre in this Do-
 ctine, and yet a whole councill viz. that at
Basile 1431 give their approbation to this
 error, Session the 36. And since that the
 jugling Concell of Trent hath thought it fit
 to leave it indetermined, as in their Appen-
 dix, to the fifth session of that Council. So
 that now either these must be accounted
 men not learned, nor of naturall parts, or
 else

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else that they did not understand this Doctrine, which is that we affirm of the best naturall man, or else if learned, and such as knew but did not own it, but chose rather to dissemble it, their practice condemne's them, and every one who shall so dissemble, proveth that he hath not a right knowledge of that or other divine truth, if it be of such import and concernment as this is: he doth not know the truth of Christ, and the Doctrine of the Gospell aright, who is ashamed of either Christ or the Gospell.

6. I might adde and enlarge on this, that the best parts, and greatest learning of the Papall world, did bewray their ignorance of this important truth, when they did purposely contrive the decree concerning Originall sinne, so, that, it might be free for any man to think what he would concerning it, as *Andradus*, a man well acquainted with the Councill, doth very ingeniously confesse concerning the Fathers, and Divines of the Councill of Trent, as *Chemnitius* doth report in his *Examen Concilii Trident: ad sess: 5. de Pecc: Origin:* Nor will I pursue the discovery of this Councill's mistake of the remainders of concupiscence after Baptisme, which would be a full prooffe that they did

6. The best parts and Learning of Papists are ignorant in this particular.

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did not rightly apprehend and understand this lust the Apostle here speaketh of.

Neither is this to be (though we could wish it might be) confined within the bounds, either of the heathen world, or the Papall apostate Church, and that it were not true, (which, yet it is, and we lament the certainty of it,) that among us where the word of God is permitted to every one, so that every one may enquire into the truth, by direction from the word, among us, where the word and Law of God is so plainly preached, and so frequently, yet many thousands among us do evidently declare by their unaffectednesse with this sinful state that they have no right knowledge of it. Are not the greatest part of men stupid and senselesse under a Sermon of Originall sin? where are their affections? how few groane? where is he that cries out with Paul? *O wretched man that I am &c.* And can you think these know aright the very great sinfulness of our nature? if a Souldier should tell you he had lost the day to a mortall enemy, and yet rejoyce in it, or not be troubled for it, would you not conclude he knew not the worth of a victory, the danger of a captivity, the misery of a captive?

you

7. Where the word is plainly preached amongst us many are ignorant of this truth.

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you have as little reason to believe our hearers rightly understand this sin, while they say they do, and are yet merry and jocund in the losse of their liberty, and under the captivity of this sin.

Then you may suppose a man rightly knowes his disease, when apprehension of the danger makes him look after a remedy; and feares under the danger, and groanes under the paine make him earnestly desirous to be cured, and recovered; but that man knows it not, who looketh not out for healing, who is not affected with it. No more are our hearers acquainted with this dangerous disease of the soule, who if they will bear us down in it that they know it, yet confesse to us at least by their security and deadnesse, if not in words, that they are not grieved or troubled at it. These are another sort, the best of our hearers, as to naturall parts, and highest Improved by Education remaining Carnall and unregenerate are not affected, because not truly acquainted with this sin: and yet I suppose our hearers ordinarily of as good ripe parts as any, and as well helped with outward advantages.

Lastly, in a word or two, the experience ^{8. The experience of}
of

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*Saints is
witness to
this.*

of Saints, Reall Christians, sincere, and well improved Christians, is witness to this. Their experience of the difficulty of first getting a due sense of this sin: How many convictions, how many serious meditations, How many prayers upon their knees, that God would discover it, and shew them how vile they are, ere they have gotten any measure of abiding Knowledge, any degree of soule-affecting knowledge of this sin? How often are the promises pleaded to God, wherein he hath promised to give his Spirit, and to enlighten? and before this hath been done, no due and right knowledge of this sin hath been gotten: and when they have gotten it, how much have they to do to keep up due apprehensions of this sin? how prone are they to relapse into sleight thoughts of it? how soon and easily do they many times lose that tenderneſſe of heart, that melting frame of spirit, that mourned over this sinfull nature? All that a regenerate soule can do, is little enough to keep open, all that the best improved naturall man can do, is not enough to lay open and disclose this indwelling sin, this mystery of Iniquity.

These do then make Good the charge of the naturall mans actuall and invincible Igno-

T
ranc
dwe
peat
satis
part
disco
I Th
not
fulne
tura
dispo
oufr
this
putr
feet
with
stan
fie,
whic
they
see
that
eye
non
can,
have
men
thin

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rance and unacquaintednesse with this indwelling lust: and I hope by these it appeareth to be a truth. But yet for farther satisfaction, I proposed to enquire what in particular they never did, or ever could discover of this sin: and now to that.

3 *Generall proposed.*

1 The best Improved naturall man cannot discover the exceeding great sinfulness of the habituall frame of his naturall heart: the sinfulness of the heart disposed and bent towards unrighteousnesse and sin, the uncleanness of this Leprosie, the loathsomnesse of this putrifying wound, this he cannot see, who seeth with the best naturall eye. As for men without the law, no wonder if they understand not this spreading scab to be a leprosie, they have not the Law, and rule by which they might discern it: no wonder if they paint over the Sepulcher, and neither see the rottennesse, nor smell the stench of that which is within: for they have neither eye to see, nor sense to discern it. I know none can be ignorant who have ability and can, who have opportunity and do, read, or have read, the Partiall and unequall judgment they make of, the favourable & smoothing words they give, to hide this sin. The

1 *The improved naturall man cannot discover the exceeding great sinfulness of the habituall frame of his naturall heart.*

better

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better and softer name of their *Genius* must be the name of this sin; *Their making provision for the flesh to fulfill it in the lusts thereof* was with them nothing but *curare Genium*. Their living in the height of sin, was with them nothing but *Piare Genium vino & floribus*. And a severer course of life was accounted a fraud put upon their *Genius*. Thus the whole sinfull frame of the heart passed under the name of *Genius*: now if their Mythologists understand them, This *Genius* was *A secret or occult power, by which we are moved to each thing we do*. And if you enquire what this Power or vertue is, some of them will tell you it is the Symmetry of the Elements.

Oculca
vis, quâ ad
singulas
res geren-
das impel-
limur.

Nat.
Com.

So that in briebe, the sinfulness of the frame or disposition of the heart of man with these persons, is no more then an unhappy temperature of the Elements, compounding the body, and swaying the mind according to their prevalency. Now who ever did, or justly could apprehend much sinfulness in this, that our bodies are compounded of the Elements, or that such or such a temperature doth most prevaile? whoever thought it an exceeding great sin that he was of a Sanguine Complexion? or
how

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how much blame worthinesse is there in a Phlegmatick Constitution? barely as such. I know the different tempers do differently promote and further sin, do much facilitate the workings of this sin: but this is an effect *ex accidenti*, no direct naturall effect of this or that constitution, but it is an effect of that sin which dwells in us, and which observing that the temper of the body doth sway us more one way, then other, taketh hold of that advantage, and worketh powerfully by this constitution, to the hurrying of the sinner on to sin. In the meantime, while they thus put all upon their Genius, and resolved this into the Symmetry of the Elements, they must be thought to have had no right knowledge of the exceeding sinfulness of their heart propending, and inclining to sin: but I dwell too long with these persons, who might be men of choicest naturall parts, but wanted the best Improvement; being without the Church, and so without the externall advantages and helpes, which might heighten their reason to a clear and full discovery of this: but did not Best improved naturall men within the Church ordinarily, or at least might they not (by the improvement
D of

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of Reason and parts, though they remained unregenerate, and naturall men) have come to a sight of this sinfull frame of heart in its great sinfullnesse? well, view we, and observe the Pharisees (and consider what may be judged, and ought to be answered to this) choicest men for learning and education before Christ his comming in the flesh; yet they took a view of this sinfull frame with a false glasse, which represented scarce the one halfe of this body of sin, and what was so represented was varnisht over with colours of their own mixing, that it appeared, not what it was, but what they would have it be: as is evident from their corrupt exposition of the Law, which our Lord notes and condemnes in the 5th. ch. of *Matthew*. They saw not the sinfulness of a malicious heart, or of a heart ready to boile with causelesse anger: witnesse their grosse corrupting that precept, *thou shalt not kill*, either saying it was a prohibition of murdering an Israelite, or that only murder which was done *propria manu*. Heare what they say in their Talmud, (*as I find it in Dr. Lightfoot's Epistle to the Reader of his Harmony of the New Testament.*) *A murderer is he that kills his neighbour with a stone, or*
with

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with Iron, or thrusts him into water or fire, out of which it is impossible to get out againe, he is guilty: but if he thrust him into fire, or water, out of which it is possible to get out againe, though he die, yet is he quit. If he sets a dog or a serpent on him, he is quit &c. of like nature with this. And now can you suppose these generations of men to know the sinfulness of a murtherous frame of heart, who so fouly mistated the externall act, and acquitted that as no murther, which is one of the highest degrees of it? will you say that the man knowes, or believes any sinfulness in a bloody revengefull disposition? who can say *That he who hireth another to kill his neighbour, or sends his servants, and they kill him &c. is Guilty as a blood-shedder, to be punished by the hand of heaven onely, not by man?* yet this was ordinarily a received doctrine among them, as appeares by what is farther added by *Dr. Lightfoot* in the forecited place. Their *Expositions* of the rest of the Law are much of the same nature. Actuall externall uncleanness, and defiling their neighbours wife they thought to be a sin, but never accounted the habitual bent, and propension of the heart to this, to be a sin, or forbidden in that Law. They

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were not troubled at the thoughts of any secret reluctancy to the holy commands of God: It was nothing with them to have natures full of

1. Unholinesse, and opposition to God's holinesse.

2. Rebellion, and contradiction to the Law of God.

3. Dislike, and backwardnesse to every good.

4. Pronenesse to, & delight in every evill.

5. Folly, and inability to do that Good they ought.

6. Craft, and subtilty to consummate that evill, which the Law of God forbids,

These and such like abominations, rivetted in our natures, they took no notice of; therefore of the Pharisees and Scribes, those Improved naturall men (though within the Church) we doubt not to say they knew not the sinfulness of the habituall frame of the heart: The same must be granted of men in succeeding latter ages, let the endlessse disputes maintained by the Orthodoxe against Corrupt teachers, be witnesse to this; and of latest yeares these, and such like Positions.

That men are not disabled to Good,
by

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by the fall of *Adam*, which the *six Disputants* men of parts and learning asserted, and owned at the *Hague*. And others (much of the same stature for their parts, and learning) have owned the same position, as *Scacius Praelect. Theol. c. 4. f. 13. 14.* (cited by *John Peltius*) where among other passages, he quoteth this) *Nec vis naturalis Liberi Arbitrii ab eo tempore imminuta fuit.* And in his second *Epistle to Dudithius*, pag. 18, 19. where I read this passage. *As concerning the wickednesse of men, this is all that may be de malitiâ ho-*
said, that God willeth that man by his own minum nihil a-
free will should be no lesse able to be good liud dicendum
then bad. And here he speaks of the fallen *venit—vult de-*
state of men, affirming it in their power us, ut homo pro
to be Good, and as easily if they will suo ipsius arbi-
themselves, as to be bad, and devolving trio non minus
all the goodnesse of those who are good probus esse possit.
in a bad world to this, That when they could Cum possent
have lived Flagitiously rather chose to follow flagitiosè
vertue. And as the Master, so the Scholar *virtuti stu-*
Valent. Smalcus, both in his *Racovian Ca-* *dere malue-*
rech: c. 10. at once denies all the *viciousnesse* *runt. Soc.*
which we affirme to be in us, proudly aver- *2 Ep. ad*
ring, there is not any such thing *peccatû originis nullû pror.*
as Originall sin, and that this hath *sus est. resp. ad 2 Quest.*

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not depraved our Free will. And in his Disputations against *Frantzins.* 2. disput. which is de peccato Originis: calling it *Com-mentum humanum & peccatum confectum*, so pag. 60. where by the way he seemes to intimate what he thought to be in us (instead of that Originall sin which we affirme) viz. *Proclivitas (quadam) ad peccatum.* I adde

Potest fieri, ut is qui ad peccandum proclivis est, tamen non peccet.

quadam, for this Author supposeth it to be such, as yet possibly a man may not actually sin, though he be prone to sin:

Whosoever hath such apprehensions of our inhaerent proclivity to sin, hath not a full acquaintance with, nor discovery of the sinfulnesse of the frame of the naturall man's heart. Nor any who dare, as these men do, assert.

1. That the will of man is not vitiated by the fall: or else who dare to contend

Beccatus est pusc. 6. de institutis eorum.

2 That what is now a more vehement was before the fall a more moderate inclination to evill; as these, and others who are Roman Catholicks.

3. That Concupiscence is not properly a sin, or not after Baptisme, or a very little sin, as some in the Schooles, and many among the Romanists.

Now these and such like disputes and assertions

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sertions do plainly bespeak these men unacquainted with the great sinfulness of a naturall heart, and the universall opposition which is in the flesh to the spirit: and yet they are men of great parts, and great learning, & within the Church, but discern not, because they are naturall, this sin, which the spirit of God convinceth of, and which is not discerned, till the soule be enlightned with more than common illumination. But next

The best Improved naturall man cannot discover the sinfulness of the first, secret, unpolished, and unformed motions of the corrupt nature. The sinfulness of those motions (which by the Schoolmen are called *primo primi*) was never discovered by all the light that nature, and education, have at any time afforded to the most quick sighted of *Adam's* offspring. They never did detect the sinfulness of the first ebullitions, and anomalous workings of that Lust, which dwells in us. Indeed, when this corrupt fountaine hath so stirred, that some of the grosser vapours have risen up

Catholici docent concupiscentiam in actu primo non esse peccatum originis: sed natura est quandam pronitatem, quæ per se culpabilis non sit. Becanus opus. 6. de iustis. operum.

2. The best Improved naturall man cannot discover the sinfulness of the first, secret, unpolished, and unformed motions of this corrupt nature.

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with a stench offensive to the naturall conscience they have discovered, and acknowledged an uncleauesse in the fountaine, and in these grosser eruptions of lust: If the irregular passions did obtaine from the will an assent, or approbation, to somewhat that was dissonant to the more sober, and refined precepts of reason; and if these motions were so farre formed, that either a convenient opportunity, or an assurance of impunity, would immediately, and with ease, midwife them into the world by an actuall parturition of that, which *Passion* had suggested, the *will* had fomented, and *Reason* had disliked; then they would perhaps (as many have) acknowledg the irregularity of them, and be troubled at it though mostly the trouble was this

That convenience of executing did lesse favour their desires, and you may write on the doores of this nursery

—*Latcat malim, dum tempera dentur*

latitia mistos non habitura metus.

*Ovid Epist.
Parid: ad
Helen.*

But alas all this is farre from a right sight of these first motions in their sinfulness, farre from a sight of hatred against them, repentance for them, opposition to them, destruction and mortifying of them, and
cleansing

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cleansing the heart from them, farre from such a sight as convinced them, that death was due for these first motions, that they defiled, and rendred best actions sinfull, and such as need pardon, this they have not seen; I doubt this is too true of these men, & the knowledg of sin in the motions, and passions of the mind.

That if at any time a word hath dropt from them, which seemed to condemne the extravagancy of their thoughts, it is to be referred

Either to *Thoughts perfected, and consented to,* Or

To a Rhetoricall eloquence, which shewed us, how well they could speak, not how well they did think.

Neither were they the onely men, thus perswaded of the innocency of these first motions of a depraved heart, but also that generation of men, the scribes, and Pharisees, were so perswaded whose traditions made the Law of God void, whose dictates, and expositions of the law, never did endanger or affright a secret lust with a probability of discovering it; the speculative Murtherer, the lascivious wanton fancy, never did fall under the lash of their Sermons, on those command's, which forbid murther, and Adultery.

None

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None of their doctrines were shuts to the eye, that it should not behold; nor checks to the fancy, that it should not hover about, or sit hatching this Cockatrice. It was one of the *Rabbines* who did bewray the prevalency of his secret speculative uncleannesse In that speech, *he delighted to contemplate handsome women that he might praise God;* a faire excuse for his soul fault, and I cannot perswade my charity to mistake the man so much, as to thinke he spake the whole truth: Besides this sort of men.

The generality of the Schoolmen making to themselves an inadequate, & uncertaine rule, or standard for the measuring of sin, have also inevitably entangled themselves in a great mistake, and grosse ignorance of the sinfulnessse of the first motions of concupiscence: For laying aside the Law of God, or at least interpreting it according to their own apprehensions, and applying it onely to what may voluntarily be done by us, have at last shifted aside the Law, and substituted *voluntarium* into its place, by which they will measure, and judge of sin, both determining what is sin, by what is *voluntary*; and how great sin is, by how much of *voluntari-*
nesse

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nesse there is in it. Hence such conclusions as these concerning concupiscence.

Motus appetitus circa rem illicitam, non accedente consensu voluntatis, non est peccatum.

Gregor: de
valent. in

Ratio non tenetur reprimere primos motus.

prim. sec.

Thom. dif.

6. q. 2. pu. 2

Saith Alexander Alensis Q. 125. memb. 7. whose short sight could not see how little there is in his distinction of direct and indirect prohibition, and that concupiscence (I suppose by what he saith memb. 6. & 7. that he takes in these first motions, as well as concupiscence whence they rise) is not directly, but indirectly forbidden.

If the heart (both frame, and first motions of it) were not open to the eye of God, and if he were not *searcher of reines*, if he either could not judge the heart, or else would not: I then would begin to think there were some likelihood it might so be, but hee that hath a purpose directly to judge, hath surely given a law directly to him, whom he will judge; and will not God thus judge the secrets of the heart? To these men

We may adde (and though we doe them no credit yet we do them no injury in adding

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Lindanus. ding them) Bellarmine, with others among
 Panopl. 1. the Papists, who have not seen the vilenesse
 4. c. 34. Al- of the first motions of a naturall heart; hence
 phons: de it is that these are accounted by them. *The*
 castro her. greife of a wounded nature, but not the guilt
 4. Tapper of a sinning nature; let Becanus be heard Ca-
 in Explart tholici docent, motus concupiscentia rationem
 2. Gregor: pravenientes non esse peccata, nec prohiberi hoc
 de valent, &c. precepto, Non concupisces, sed solum consensum.
 Becanus o- He speake's it as the Doctrine of the Papists,
 puiculo and not as his own private opinion Docent
 sexto de Catholici &c. faith he and well he might
 Justitiã o- when he seeth the Trent Councell own this,
 perum. both in their fifth session de Pecc: origin: and
 in their sixth session de justifi: & de bonis ope-
 ribus. And the rest of this Society are (no
 doubt) of the same mind, they have very
 charitable thoughts of the innocency of
 these first motions, but we cannot so judge,
 and yet will hope, we have the mind of the
 Lord.

These are pregnant instances of the igno-
 rance of great Scholars in this point of grea-
 test concernment, but they are Forreigne,
 I wish we had no domestick, examples: but
 indeed how many among us either plead
 with argument, or affirme by practice, that
 they judge the first Motions of concupis-
 cence

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ence to be innocent? and who are they? what kind of men? I mistake much, if they are not usually, the men of great parts, and of considerable improvement by learning too, who perswade themselves, and others also that nothing is a sin, or a great sin, but what is explicitly voluntary. They are mostly the wise men of the world (whom God passeth by while *he chooseth the foolish*, 1 Cor. 1:27.) who will lodge, reteine, and delight in these thoughts of vanity notwithstanding convincing demonstrations of the sinfulness of such thoughts, In a word the

1. Seldome and superficiall confession of this in most,
2. Little degree of contrition, and sorrow of heart,
3. Difficulty of keeping the heart contrite for this
4. Frequent, and renewed relapses into almost habituall insensibleness of this, which the

Regenerate observe in themselves (though they have all externall advantages to helpe them, with saving Grace and internall helps also) do undeniably confirme, that it is impossible for best improved naturall parts to attaine this sight of the sinfulness of first motions.

3. As

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3 Best im-
proved na-
turall parts
cannot dis-
cover the
guile of
this sin.

3. As their knowledg reacheth not to a sufficient discovery of these two, so neither can best improved naturall parts discover the policie, and wisedome: the deceitfulness, and cursed guile, of this sin, the superlative craft of this lust runneth in veines that lie too deep for any naturall eye to discover. It's policy and wisedome cannot be discovered by any that is not wise, and exercised in counter-working to its wisedome, as in laying, and carrying on a plot at chesse, or a stratageme in warre, none can discover the handsome contrivance of it, but one who is well skilled in them, so it is here, none but he which is well skilled (by exercise of that wisedome which is from above,) and this skill is only gotten by a constant, and wise exercise of it against this sin, and its wisedome, (none but such a one) can discover this part of it's nature.

We observe that he, who shall be able to discern the policy in which a wise man acteth, and carryeth on his designs, must be either equall, or at least not very much inferior to him, in wisedome: a foole, or any one over matched in politicks, can never find out the right key, nor read the characters in which he writes who very much outgoeth him.

This

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This is the case before us, the naturall man is wise to doe evill, very subtile, and politick to frame mischief, but he hath no understanding to doe good; he is of weak intellectuals, indeed a very foole as to any good to be done; he is ever contriving, promoting, and perfecting evill, and doth it craftily; but he cannot discern this craft, for he cannot either prudently designe, or propose, or promote, or perfect that which is good.

Sin rules, and reignes by waies of profoundest policy, over the hearts of naturall men, and they perceive not the mystery of its government; In this sin you shall observe the wisdom of one who plodds and contrives the framing of a lie, or falsehood into a seeming truth, that a Judge may not find it out, who laies a lie closely & cunningly together as a false witness doth, whence it hath one name in the Hebr: זמה from זמז cogitavit machinatus est whenc ערומז the ordinarie name of a forger of a lie, to the prejudice of truth, and justice; as the learned *John Buxtorf* observeth in his *Lexic. Rabbin.* in זמז. It is a plotting evill as זמז is rendred in *Psal.* 37. 12, It is wise, as one who undermines, and circumvents by fraudulent waies, (it is מרמה *Pf.* 10. 7.) as under
pretence

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pretence of friendship *Lam.* 1. 19. as *Israel* was deceived by his lovers, or as a man is deceived by his neighbour; *Prov.* 26. 19. Albeit the regenerate soule make these crafty *Gibeonites* *Hewers of wood, and drawers of water for the spirituall temple, and its service,* yet they still retaine the Policy, and wily disposition of *Gibeonites*, as ready, and subtle to deceive after, as before they were subjugated to the *Law of the Spirit of life.*

This sin is wise, as one who seduceth with the craft of an harlot, or the subtlety of a crafty disputer there is *φρόνιμα τῆς σαρκὸς* *Rom.* 8. 7. there are *λογισμοὶ & διαλογισμοὶ* *2Cor.* 10. 4. *Mark* 7. 21.

It deceiveth, with baits there is *ἀλκιμα τῆς ἐπιθυμίας* *James* 1. 14. and there are *ἐπιθυμίας τῆς ἀσώτου*, *Eph.* 4. 22. which I doubt not is an Hebraisme much the same with that of *Jer.* 7. 9. setting forth the superlative fraud of this sin, by reason of which the heart is unsearchable to any but the Lord: briefly whilest that little good which survives our fall is as a negligent, remisse, and carelesse, raw souldier, this indwelling lust is as an old experienced commander, resolute, and vigilant also in carrying on what he hath politiquely contrived. Now look o-

ver

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ver the life of a man *wise in his generation*, & consider what he thinks of that the Apostle calls *wisdom of the flesh*, & whether he apprehends there can be any great sinfulness in it, whilest he judgeth it a desirable & high part of perfection; so that part of this wisdom of the flesh, which is subserviēt to his covetousnesse, and provides satisfaction for that lust, is accounted by him a very good qualification, an excellent ability to improve his estate: though *Ephraim be a merchant, in whose hands are the ballances of deceit, yet he sees no iniquity in it, nor will he believe it is any.* That fleshly wisdom which is subservient to Revenge, and sinfull, returning evill for evill, and doing this *secundum artem* too, may not (with the naturall man's good leave) be judged by us, and he will never judge it, a sin, and culpable; but it, must be accounted, and called a good, and excellent fitnessse to live in an injurious world, a necessary requisite to secure, and protect our selves: that devillish wisdom which subserveth to Ambition, (proud in it's aimes, and insatiable in it's acquisitions,) is reckoned by such men an excellency, fitting them for noble employments, to mannage the affaires of great States, and to raise their families: but it never was truly stated by any

E

other

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other then the holy Law of God , and a renewed heart : None other but such a rule, and such a hand applying it , ever discovered the sinfull crookednesse, and perversnesse of this wisdom. Other instances I forbear, since you may make a judgement of the rest by these , and I will not insist on the particulars in which much of this wisdom is seen to a spirituall eye ; as it is crafty

1. 1 To put false Glosses on that Good which it opposeth , to hinder it lest it should be done ; and on evill , to promote, and facilitate it, that it may be done, though the Law forbid it.

2. 2 If it cannot quite hinder , then it will oppose one good with another, to the overturning and marring of both : it will juggle out one duty with another : or,

3. 3 Vigorously carry on the designe of one lust by a faint offer to resist , and prevent it by a contrary : enraging lust by seeming to intend the chaining of it up , and cunningly awakening it's strength , by an attempt to curbe it : or.

4. 4 Improving lusts interesse by a crafty receding at one time, or in one case, that it may with more certainty & vigour obtain at another time, or in other cases: yeelding to the

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the losse of a penny, that it may get advantage of gaining a pound, Or

5. Enlarging its kingdome over men by a seeming rationall uniformity, and evennesse in all it's designs, and actings; thereby obtaining a more uncontrolled authority over them, and fortifying this against what attempts may be made to shake its government.

These are the methods (though but few of those many) which continue, and improve the kingdome of sin but are not discerned, nor can be discerned, by the sinner how well soever improved in his naturall parts; Again fourthly

Best naturall improved parts never did or can discover the strength, and power, of this sinne the unregenerate, (though as excellent parts can never discover the strength and power of this sin. 4. for naturals as *Paul* was, & as well improved as he, yet) cannot make a discovery of the strength of this body of sin, of the power of it, swaying to sin, and carrying him captive, and detaining him captive to his sinfull passions, and lusts. It must be granted indeed, that such a one may find out, and easily demonstrate a very high degree of strength, and power in all naturall inclinations: So great a strength, that none can conquer, or change

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change it but by destroying the subject of it, or changing it in it's being. You may moulder a clod to dust, or grind a stone to smallest sands, you may scatter it into the ayre, and force it upward, but in the meantime you have not, nor can you turne the streame of its affection, nor alter the naturall inclination, of the least of those sands, or dusts that they shoud not propend, & hasten to their rest, you may destroy the greatest quantity of fire you ever saw but you cannot alter the least sparke of it, that it should not fly upward.

So invincibly strong are naturall affections; and such like strength naturall light may now (for it formerly hath) discover, in the passions of men, in whom they are so strong that they cannot be dispossessed of their hold, though they may be reduced to some moderate exercise of their power: upon which discovery many very excellent discourses have been raised by some of these men, many *Morall Treatises* of the Rise, Nature, Manner of working, strength, &c. which are, in the various passions, of men, yet all these are farre short of a full enarration of the sinfull strength which is in these *Passions* (to use their common language) in these

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these *lusts* to use the Scripture words, nor is this spoken without book: for this is evident from

I. Their Boasts of a conquest, and Victory over their lusts while they are servants to most, or all of them, the best of our Morall Philosophers being such who lived in a servitude to those *Passions*, which, they boasted were subjugated to their Reason; this is the case of our carnall professors, generally they boast of a conquest over those sinnes, which are not yet broken in their strength, but onely abated a little in their violence; as in all our loose, and prophane livers upon their civillizing, and growing lesse notorious in sinne. But that man hath not knowledge of his enemies power that triumphs upon repelling some few of his stragling, extravagant parties: Thy lust it may be broke out, and disturbed the more sober Morall part of the neighbourhood, and now thou hast repelled them, and taught them to keep closer in, but yet their strength remains intire: And canst thou upon this reasonably suppose thou hast tryed the utmost power of them?

2 It is evident our carnall improved men have not full, and sufficient knowledge of

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this mighty power of indwelling lust, from those sleight, contemptuous thoughts they have of the strength of this sin; they are bold, and confident that they can soone subdue it, that they may be in this expedition a *Caesar* and at once, *view and conquer them*; Did that commander ever truly know the strength of his enemy who contemned, and sleighted his match? who made nothing in his thoughts of such an enemy who will make nothing of him in the encounter? And can the naturall improved man, who is every way inferiour to, and overmatched by, his lusts, who is worsted (with ease) in the encounter, with a single lust, yet sleights the combined force of all his lusts, can he be thought to know the power, and strength of them? Yet

3. The directions to helpes, and means for subduing these passions which best improved naturall men have given, the Auxiliaries they advise us to, the armour they prepare for us, in this warre, beeing so exceedingly disproportioned, and unsuitable to the nature of the enemy, and his strength, do evidently declare their unacquaintednesse with his strength.

Can

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Can strong holds be battered down with an empty sound, or with Pot-Guns? can you hope he knowes his enemies strength who is perswaded to venture his thousands against the enemies ten thousands? yet such is this mistake of the naturall man concerning the strong holds of sin, which he attempts to reduce by weake, morall directions, which at best do but better discipline his naturall lusts, no way destroy their power.

4. The manageing & ordering that power which they have gotten together against this enemy is farther witnesse to this, they employ their strength chiefly (I might say onely) against the impetuous violence of their Passions, and against the extravagant eruptions of them (to the view of men,) leaving the main strength of lust unattaqued, they set not on the reforming of the heart first, and the destroying the methodicall, and disciplined part of this sin. Together with

5. Their presumptions that they have strength enough in themselves to conquer it at last, though it should be long ere they effect it. He loseth ground & strength every day, yet hopes to conquer at last, and he

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might so, if he had helpe from another to undertake for him, but that he hath not, neither seeke's it; Now the case standing so, Who sees not that the naturall man how ever improved knowe's not the strength of indwelling sin?

View farther and consider in the worke of mortification, how sadly our teachers who are carnall (though excellently improved) have mistaken in their doctrines, our hearers in their apprehensions, and both hearers and teachers in their practice, and exercise of mortification. It is very hard to perswade them there is more strength in this sin then in a habit, or custome; they'l believe that an unhappier imitation of what was worst hath twisted a cord which strongly fetters them; but they see not, nor consider, they were borne captives, and the chaines are strong as naturall affections, and inclinations. The most of our carnall Hearers, will venture, so desperately, upon giving their naturall lusts advantage against themselves that we canot but cōclude: That their

Running on many, dangerous, & strong temptations

Provoking and awaking (even sleeping) lusts

Casting

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Castig away their armes, as faith, love,
feare, the Word &c.

Refusing that aid which is offered to
them in the Gospell

Praying seldome, faintly, cursorily a-
gainst this sin

Neglecting to watch over each other
&c.

Are I say, (and you cannot but say they
are) evidences clearer then can be excepted
against, that they see not the strength of
this

Powerfull adversary, which warres a-
gainst our soule, 1 *Pet.* 2. 11.

Triumphing conquerour, which leads
us captive, *Rom.* 7. 23.

Ruling Lord, to whom we yeeld our
selves servants, *Rom.* 6. 17.

Law of our members which we obey,
Rom. 7. 23.

King which rules in our mortall body,
Rom. 6. 12.

In a word, He onely knowes what his ene-
my can do, and the utmost strength of him,
who enters the lists, who declares an irre-
concileable warre against his enemy, who
resolveth to be victorious in the utter ruine
of his enemy: Now this the naturall man
never

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never doth, he never so encountreth with sinne.

Others may heare of Carthag's strength it was Rome that best, and fullyest knew it: or as a man who swimmes with the streame may guesse at it's strength, but he knowes it who swimmes against it: so here the best naturall man with all his improvements resist's, and opposeth this sin but very little, and therefore cannot know much of its strength for this is a fruit of an experienced soule that is exercised in warring against his fleshly lust, whilest Sampson slept bound in the twists of his own haire he knew not that strength, which he found in them when he was awakened: secure naturall men are thus ignorant of sin's strength.

3. *The best improved naturall man can never discover the first rise Original and Spring of Lust.*

5 The best improved naturall man with all the helps you can suppose (except the law, or divine revelation) never did, or ever will be able to discover the first Rise, original, and spring of that lust, which doth dwell in the naturall man, and reigneth over him. I will not enquire how long the men before the flood (who lived without the Church, and were not among those that were accounted *the sons of God*, and *who called on his name*) might reteine some broken

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broken traditions concerning the fall of Adam: nor will I now consider, how long the degenerating sons of *Cham* might retain some confused, traditionall knowledge of this: sure it was not long, but in succeeding ages, it was quite forgotten, and the best improvements of the heathen, who were *ἀνδρες ἄνθρωποι*, could never recover it. Search their Archives, analyze their profoundest disquisitions, revolve their naturall Theologists, observe whether they ever came neer the discovery of this sin, in its first spring and fountaine. The Question *unde malum?* puzzled all the Philosophers, and though some of them enquired onely the originall of the evill of suffering, and affliction, (which is more easily found out then the evill of sin, and whence it springs) yet were at a losse: *Maximus Tyrius* the Platonick Philosopher in his 25 *serm*: thus enquires, *τί ἐστὶν αἰτία τῶν κακῶν καὶ τῶν πόνων;* which he principally states (as appeares by what he there saith) in reference to the evils we suffer, which he calls *πόνους καὶ διαβολὰς καὶ κακὰ καὶ συμπεριπατῆς καὶ κινδύνους*. In discoursing of which he much mistaketh, though of an easier discovery then the originall of morall evill, *Affectus* (and you must note these speak

Dr Kellier
Miscel. l. 1.
c. 6. p. 104.

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Lips. mas-
nuda. ad
stoic. Phil.
l. 3. dis-
scr. 7.

speake of affections which need to be recti-
fied and moderated by vertue) *sunt à natu-
rà*, was the opinion of *Plato*, *Aristotle*, and
their followers: and they generally con-
cluded *Perturbationes seu affectus à natura
dari, & ad virtutem esse utiles.*

The best and soberest wits among them,
after a long and successlesse enquiry, have
prudently desisted from farther enquiry,
resolving to content themselves, that the
cause of all evill in man was to be sought
onely in man; though how to find out
which was the first cause of the inordinate
passions of the mind they knew not particu-
larly, and distinctly, but a confused, and
generall notion they had, that it was from
man himselfe. How little did the *Mani-
chees* understand of this? whose irrationall
absurd conceptions of this tell us they infi-
nitely mistook the truth. It was a foule mi-
stake of the *Pelagians* too, which they for-
merly, and others of late have fancied tou-
ching the irruption of sin into the world.
That which cruciated *Augustin*: so much
*Quoniam Deus fecit omnia hæc, bonus bona,
majus quidem, & summum bonum minora
fecit bona; sed tamen & creans, & creata
bona sunt omnia: unde malum?* confess. l. 7.

c. 5.

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c.5. §. 2. which place he bestowes on the disputes, which were ordinary in this matter, concluding nothing there; but else where he concludes, *Non erat exitus, querebam astuans, unde malum? qua illa tormenta pasturientis cordis mei? qui gemitus? Deus meus!* l. 7. conf. c. 7. §. 1. This I say which so troubled him, was undiscovered to them without the Church, they could not, and it is much undiscerned by naturall men within the Church, because they will not see the truth: so when Pelagians might have known the originall of sin from *Rom. 5. 12.* they chose rather to corrupt the text (as *Chemnit. observes*) and so hath *Pighius* declined from the truth in this point, as who will may observe in his controversy *de Peccat: origin: passim:* *Chemnit. us Loc. de peccat. orig: p. 213. b. et p. 214 a fol. edit. 1653.*

And the Papists know not, or else they would professe it, sure: (for right knowledge of such a truth, in a councell, and gathered for such an end as a councell should be, would have engaged them to own the truth, and openly declare it.

What ever they think of it, I know that God, and our Lord Jesus, (who will be ours, and their Judge) will account such knowledge to be no knowledge. In a word, the
Endlesse

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Endlesse disputes of men who enquire into this beyond what is necessary, and in the enquiry lose what knowledge they seemed to have had, and grow either sceptickes, or hereticks, are full prooffe that they cannot with best improved naturall parts discover the spring and fountaine of that sinfulnessse which is in our nature. But

6. *The best improved naturall men could never discover the sinfull frame of heart in its deserts.*

6. Lastly (though I might adde more) the best improved naturall man never did, or ever could he discover the desert, of this sinfull frame of his heart; it was a thing they never could perswade themselves to believe that such a punishment might be justly inflicted on them so soone as ever they were borne into the world: Indeed on their principles it was impossible they should discover this for they acknowledged not the sinfulnessse of nature, or else that this was not great, and therefore no obligation to punishment, or but to a small punishment. It is an unquestioned part of Justice to proportion the penalty to the crime, and true state of it, *ut in parvis leviora in magnis graviora supplicia irrogentur*: So that they who accounted this a small fault could not think it worthy of so sore a punishment as we know it deserveth: if you should hear a Phi-

Justitiz
distributi.
vz. est suū
cuique tri-
buere.

losopher

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losopher reading a lecture of the innocency of man, of the blamelesse, (though weake) state of an infant, and it should be told him, that yet, there were who held this opinion that such might be justly condemned for ever, and cast into that place of misery where offenders suffer for their offences, he would dispute the case and denie the justice of the proceedings. Thus doe very many within the Church, view the Schoolmens determination, that *infants shut out of Heaven lie under the Punishment of losse, not sense, that they onely misse of the enjoyment of God, but fall not under a punishment of Paine, and Griefe*, a determination which favours much of a nescience and ignorance of the desert of indwelling lust: on the same generall mistake doe

Both *Socinians, Remonstrants, and Anabaptists* deny that any are, or justly may be punished for that sin we call originall sin, or ingenerate lust which dwell's in us: hence they load the orthodoxe with many reproachfull exclamations of cruelty, and injustice, and brand the truth with unheard of harshnesse, with incredible severity and Adamantine mercilesnesse against poore innocents, such like charges we know are laid upon the teachers of the Doctrine, touching the demerit of our sinfull nature

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ture:& it is no wonder for they judge by the mistaken nature of the cause, and erring in their apprehensions of the merit of the cause, do as widely erre in their assigning the punishment due to it. But we who are taught by the Law, and enlightned by the spirit of God, so that we can see, and do know that we are all transgressors of that Covenant, *which promised life to perfect obedience, threatened death to the first sin* (which is ours, and brought death into the world) *that we are children of wrath*, Eph. 2.3. Under the curse having *not continued in all things written in the Law to doe them*, Gal. 3.10. that in *Adam we all died*, 1 Cor. 15.22. that we are borne so, that **unlesse we be new born we cannot enter into the kingdome of Heaven*; we who are instructed by the spirit in such truths, as these which are confessedly above the reach of the best naturall eye, do see that desert of hell, and eternall separation from the presence of God, which is due to this sinfull nature of ours: though others do not discover it nor will believe it: we see that by reason of this *Lust* our life is full of sin and our persons (from the wombe) obnoxious to the wrath of God.

* Joh. 3. 3.



F



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S E R M O N II.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said, Thou shalt not Cover.*



Now come to the Fourth
Generall proposed, viz: a ratio-
nall account of this truth;
However proud selfe-admi-
ring men do thinke that
Wisdom is with them; And

such perfect wisdom too, that a matter of
such import and weight, as this, cannot be
hid from them; yet certainly if they will
consider, and duely weigh, what reason sug-
gesteth, in such like cases, they will see, that
as truth affirms they cannot, so reason shews ⁴ Generalls
us why they cannot discover this Sin. For, ^{propound-}

Looke what reason suggesteth, a cause of ^{ed, viz. a}
difficulty; or impossibility hindering us in ^{Rational}
the enquiry, and search, after the full disco- ^{accounts of} ^{this truth.}

F

very

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very of what we do but imperfectly, and obscurely know in things of another nature: The same, (proportionably applied to this businesse in hand,) will evidently manifest the *Difficulty of Getting any considerable measure, and the impossibility of attaining any full, and perfect knowledge of this sinne*, by the best improved Naturall man in the world: And this I hope to make Good to you:

Reas. 1. Because a Naturall man makes use of a crooked Rule.

1 Because in that enquiry which the naturall man maketh into sin in the Generall, and in that enquiry he maketh into this in particular, he proceedeth to make the discovery by a Distorted; and Crooked Index, or Rule, indeed there is both a distorted and crooked faculty which judgeth, and a crooked rule by which it judgeth: The Reason or judgement of a naturall man is perverted by sinne; So the Scripture which is the truth of God, and speaketh ouely truth, assures us one while that naturall men are *a crooked and perverse generation*, *Phil. 3. 15. of reprobate mind*, *Rom. 2. 28. And forward in their paths*, *Prov. 2. 15. that They have no understanding*, *Psal. 14. 2. no rectified understanding to seeke, apprehend and judge of the things of God, and to walke with him: but a perverted understanding (which turneth them*
aside

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afide) they all have as is intimated in the third verse .

Otherwhile the Scripture saith they are of a froward heart , *Prov. 11. v. 20.* wise and crafty in their Councels, but yet these Coun-

עקשילב

עצור

נפתלים

נעיה לב

are (to a man) of a perverse heart, *Prov. 12. 8.* whose conceptions and disputes are perverse also, they are παραδιατεταται διαβωμένους Αἰνισμῶν τὸν νῦν *1 Tim. 6. 5.* There is a crookednesse and obliquity in the understanding of this naturall man , which (not the Scriptures onely , but) reason it selfe also confirmeth to us, and complaineth of, both which are with admirable, yet Ænigmaticall ingenuity expressed * *by a beautifull woman , sitting within , or by the Gate , at which we enter into this life , who deceiveth with a faire shew, and her name is Ἀπάτη .*

Tabula
Cebetis.

Ἀπάτη καλεῖται ἡ πάντας ἀνθρώπους πλανῶσα , in her hand a Cup, in which the drinke, πλάνη καὶ Ἀγνοια (as my Author recites it) and of this πάντες πίνουσιν ἀλλ' οἱ μὲν πλεῖστον οἱ δ' ὀλίγον, whence it is (saith the Author) that they διὰ τὴν Ἀγνοίαν καὶ τὴν πλάνην οὐκ ἐπινοήσασιν ὅτι τῆς Ἀπάτης ἐκ δεικνύσιν ποῖα ὄντων ἢ ἀληθινῶν οὐδὲς ἢ ἐκ τῶν βίω' ὁμῶς πλανῶνται εἰκῇ . But why do I put you to the trouble of ghesing at the truth

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* Max. Ty-
rius Sermon.
34.

from Riddles, when * others speake plaine,
 χαλεπὸν εὑρεῖν λόγον ἀληθῆ καὶ διωδεῖ γὰρ ἡ τῷ εὐ-
 ρεῖν. It is no easie thing to find out truth,
 the soule of man is in danger to misse it by
 it's over-readinesse to judge or doubt of
 that it apprehends; like a warpt or shaken
 beame in a ballance, never gives an exact
 difference of weights, so reason* disturbed or
 distorted by sin. *Humanum est errare, nescire*
labi, is a testimony we need not be ashamed
 of in a Pulpit, though we first learn't it in a
 Grammar Schole. Indeed the many errours
 of the best Philosophers in many plain cases;
 the many Assertions of the * uncertainty of
 all things (whence it came to passe that some
 undoubted truths were censured for the
 Bold determinations of rash men.) These I
 say are prooffe, that the most indulgent Fa-
 thers, and strenuous Patrons of Nature's a-
 bility, did see and confesse an uncertainty at
 least, or a perversnesse and crookednesse in
 the mind of man. Now if there be such an
 obliquity in the mind; it cannot be, that it
 should rightly and fully discover this sin, for
 a crooked and oblique thing can never be
 fully discovered by that which is crooked,
 and this stands on this bottome, *Rectum est*

Index

* Pecca-
tum per-
turbatio
rationis at-
que ordinis
Vid. Fr. Pi-
cum Mi-
rand. de
vanit. doct.

Inde
tur
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Index sui & obliqui. The mind then of a naturall man best improved, most refined, and rectified, remaining still in greatest part vitiated and corrupted with such a pravity can be at best but a partiall, weake, and inadequate discerner of the vitiousnesse and evill of this sinne.

Every sinne is *'Aδία* an unrighteousnesse, and every naturall man's mind is *Νόος* *'Αδύος*, or he is *"Αδύος* & unrighteousnesse, doth not unvaile unrighteousnesse: every sin is *'Ανομία* an irregularity, and every naturall man is *Άνομος* without a perfect rule, and he is called *"Ανομος* in respect to that part in him which is capable of, and subject to a Law; which is either solely the Rationall part, or principally at least; the sensuall and brutish being under a Law by concomitance or affinity to the rationall. The rationall directiy, immediately, and *per se*: The sensitive indirectly, remotely, & *per accidens*. The best improved *"Ανομος* cannot possibly be a sufficient judge of that which is *'Ανομία*, because both are irregular; you ever lost your labour, and missed finding the obliquity of that line which you measured by a crooked line, indeed if your measuring line be somewhat straiter then your measured line

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line you may find out somewhat of its crookedness but not all, you may find a degree of obliquity more in the one then in the other

But not justly how much more: as you cannot find out justly the capacity of an unknown vessell by measuring it with a lesse vessell, once to be filled, whence you'll soon see that the unknown contains more, but you remain uncertaine how much more, so some

Naturall improved men walking by a straiter line then the loose and viler sort of them, bringing these men to be tryed by their better & straiter life have found a crookednesse and deflection from rectitude, but have not found how great this deflection is. A Scipio,

A Cato or a Drusus Germanicus paralleling themselves with a lascivious Poet, with an incontinent Clodius can see there is much of this sin, indeed much more of the fruit of this sin (but they cannot see absolutely or certainly how much more) in these persons, then in themselves.

*C. Fabritii
continentia
M. Curiit-
nitas vi-
Hus Cicer.
Parad. 1.*

The examples of some eminent among them for gratitude & temperance may convince and shame others ungratefull and in-temperate

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temperate men, but such examples
disclose all the ingratitude & intemperance
which lyeth in such breasts;

The Piety, and religious observance of *Val. Maxs*
the Deities in such as *Lucius Albanus* who *im. l. i. c. i.*
preferred his Countrey Gods and their Priests
to his own wife and Children.

Or in a *Metellus* who forbade the consul to
goe out of the City towards Africa before he
had sacrificed and so began his journey with
the good leave of the Gods, &c. The Piety
of such men being made the standard to
measure some others who contemned all re-
ligion did find out some what, (but not how
much) of Atheisme and irreligion was in
these men.

In a word the Scribes, and Pharisees (who
sate in Moses chaire and thought it easier
so to do then to walke in Moses his Law)
judging the life of a Publican or barlot by
the strictnesse of a Pharisaicall holynesse,
soon saw much wanting in these persons,
and so judged them sinners with a wittnesse;
but they could neither declare how great
sinners they were, nor could they detect
their own inbred wickednesse, because
their judgment perverted already could not
give a right sentence; as an uncertaine bal-

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lance into which you cast different weights may shew there is a difference, the one lighter then the other but cannot shew how much difference, how much one is lighter then the other: So here

The best improved understanding while naturall onely is an uneven ballance, into which cast you the naturall heart and life at one end and the law at the other. It will discover a want of weight in the heart and life but because it knowes not exactly how much the law outweigheth them there cannot be a certaine discovery what and how great want of weight there is in such a heart and life let this then stand, the first demonstration, *Rectum est index sui et obliqui*, whatever is not perfectly strait cannot be a perfect measure to find out the obliquity of that which is crooked, but now the best improved naturall man is not strait, nay he is very crooked, (his unsanctified improvements make him more perverse, and crooked) and the naturall heart is (by it's sinfulness) distorted, which should be measured therefore I doubt not to conclude, this perverted understanding cannot discern fully the sinfulness of a perverted heart.

The

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2, The best improved naturall man cannot attaine a right and full discovery of the sinfulness of his nature, or carnall heart; because this sinfulness consists much of a spirituall wickednesse and the naturall man in his highest improvement remains carnall and sensuall.

2. Reason, because there is much spirituall wickednesse in this sin.

There is indeed a spirituall deformity or wickednesse in every sin, though not equally in every sin, some sins are more sensuall, and brutish as riot, in use of meats, and drinckes; uncleannesse in the abuse of our bodies, and such like sins which are committed by us principally with the parts, and appetite which in us is common with the bruite beasts called by *Hierocles* *ὁ ἀνὴρ ἀπὸ τοῦ σώματος ἀναισθητός* *insensibleness of those who are wholly immersed in matter.*

Other sins proceed from more sublimated affections, and those which are refined from the drosse, and lees of matter and sense; as being immediately from the ratioll soul without the intervention of bodily organs as Atheisme, Idolatry, &c.

The first irregular passions of the minds which are not onely spirituall wickednesse because originally springing from the mind which is a spirit, but also because contrary

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to a holy spirituall law, for so the Apostle speakes of the Law, that it is *spirituall* and if sin be a transgression of this law there must needs be somewhat of spirituall wickednesse in every particular sin, were it needfull to confirme this it might be fully confirmed from.

Sin's contrariety to a Lawgiver who is a spirit and commands spirituall obedience to every command, and also in every act of obedience, as also from

Sin's affecting, or inhering in a spirituall substance as in the prime, immediate and proper subject of it which is the rationall soule.

This then is certaine that there is a high degree of spirituall wickednesse in the frame of our carnall hearts, now a naturall man highest improved in his parts can never be more or better then Naturall or Carnall in his Apprehension, and judgment of things, his understanding proceed's in a carnall manner, is indeed, as now weakned by sinne proportioned onely to a low, sensuall, and carnall object, or if it lift up it selfe towards what is spirituall it is not in a spirituall manner, view, and consider well the Notions which Reason (left to it selfe) hath framed
of

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of a Deity its Being, Attributes, Providence, and Happinesse, Religious worship of the Deity both as to things it selfe and manner of it, Future world and just judgment with the Consequences of it, &c. how have,

These spirituall objects been debased in the apprehensions of these men, and presented to us in either absurd, or (at best) in a manner suited to our senses? a sufficient discovery of the carnall and sensuall faculties of a sinfull mind.

Had we no other evidence to prove this, it were enough, and more then enough, which we have from their Poets concerning the just punishments of soules for sin, which being spirituall substances, and convicted and condemned for spirituall offences (as sinnes are) should be supposed punished with spirituall punishments by that judge who is a spirit, but will you heare what the Punishments are? How described?

*Primis in faucibus Orci Virg. 6.
Luctus & ultrices posuere cubilia cura. Æt 4.
Pallentesque habitant morbi, tristisque senectus, &c.*

And

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And another Poet who is beholding to the charity of some one or two that would report him a Christian converted from *Heathenish* ignorance (though there be more charity in their good wishes then there is of truth in their story,) This Poet as others became vaine in his imagination of future judgment, and is right onely in this Generall that the judge *Exaquat damnum meritis* in the particulars how vaine and carnall!

Muta ferarum

Cogit vincla pati, truculentos ingerit ur-
sis.

Prædonesque lupis; fallaces vulpibus ad-
dit, &c.

The best improved naturall man then, is very carnall in his judgment and apprehension; therefore not able to judge of, or find out, that spirituall wickednesse which is in it selfe; and this I bottome on these two undoubted truths.

*Mensura & mensuratum sunt ejusdem Gen-
ris* Extensions must be measured by Ex-
tension else you will never find them out.
Likewise

Sense

The Naturall man's Blindnesse. 77

Sense must be tryed by sense, and reason cannot be judged but by reason.

Spirituell's whether *in genere Boni* as faith, hope, love, repentance, all the graces of the spirit, or whether *in Genere mali* as unbelieve, despaire &c. which are contrary to grace can be discerned by none but a spirituall faculty for

Inter obiectum & organum proportio sit oportet which is the other undoubted maxime on which this second demonstration is grounded: Now the evill to be discerned is a spirituall object, the best organ, a *Naturall improved* man can possibly use to discern it, is Carnall, and Sensuall and as there is no proportion between this object, and this organ, so there will be as little proportion between the reall true nature of the object and this Judgwent which is made of it.

In one word as we know certainly that the naturall man doth easily find out, strongly convince himselfe, (to an ingenuou acknowledgment and deep resentment) of that part in this sin which is proportioned to his apprehensions so we know he cannot find out the other (which is the greater) part of it being so much above his apprehensions.

Thirdly

3 Demon-
stration.
The best
improved
naturall
man can
make no
further dis-
covery then
the light of
his received
maximes
reach.

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Thirdly, the best improved naturall man without a divine revelation, can make a discovery no farther then the light of his received maximes diffuse themselves, as a man of quickest sight cannot see at any time beyond that space which is enlightned; and though many times he doth not see to the utmost bound of it, yet he never sees beyond it; though many times, he fall short and his sight is over-run by the longer race which the Sun beame run's, yet it never out-runs the shortest ray of light; but keeps even with it, taking up where the Ray first withdrawes it's light.

So the naturall man walking in his search after this sinfull frame of nature by a light that runs not farre enough to discover this whole mystery of iniquity, must needs give over his search, and fall so farre short of the discovery, as his light fal's short of penetrating the darke corners, and recesses of this sinne: Now the greatest and clearest light with which *these naturall men* entered this profound deep heart, was this, *Omne peccatum est contra naturam* *. And having lighted up this lamp, they made some shift to discover some little, and indeed it was comparatively but little to what lay hidden, they

could

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could tell us that *Bonum* was *secundum naturam*, *Senec. Epist.* 118. and else-where others could tell us, *Bonum est quod natura est absolutum*, *Cicer. de finib.* citing *Diogen. Babylon*. And *Laertius* τὸ Ἀγαθὸν τὸ τίλειον κατὰ τὴν φύσιν λογικῶν. Hence indeed it followes, that since *contrariorum contraria est ratio*, *Malum*, must be, *quid prater vel contra naturam*. *Πᾶν τὸ κακὸν ἐπὶ πλεονεξίᾳ ἐστὶν ὄντι*. Now let us take up this darke *Lanthorne*, and see how farre this could likely guide them in this enquiry: I say it could guide them but very little in judging of any, but lesse in judging of this sinne; for this *Maxime* of theirs occasioned their mistakes, as is evident.

1 The very early springing of this bitter root was an occasion of their error in judging of this sinne, though they proceed by this undoubted maxime, for be it, *Peccatum est contra naturam*; yet what is *contra naturam* is also later then nature, and of some after seed time, and springs up afterward. The *Gardner* sowes good seed, the weeds spring up afterwards; the *Statuary* beautifieth the Statue, wormes and blemishes are the unwelcome birth of injurious time, and rougher usage: Diseases are the rust of the body, and a rust is contracted by some after maligne influence.

In

* So some of the School-men Peccare nihil aliud est quarecedere ab eo, quod est secundum naturam. *Aq. 1.2.9.109. art.8.6.*

The early springing of corruption occasion of the naturall mans ignorance of this sin.

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In this manner then, the naturall man best improved, seduced, and drew himselfe into an error touching this sinne: He lookes to the early budding of nature observes what the first fruits are: And finding them so early, concludes they are not but *ἄφρονες*. And so rather acquits them as innocent or commends them as laudable, then suspects them as culpable, or condemneth them as guilty. He knoweth and there is much truth in it, that *primum in quovis genere est maximè conformè producentis* if Nature then lying open to his view, and observation first produceth such effects (as we by the Law know to be sinne.) If the workings of this sinfull frame be judged the first fruits of nature, as indeed they are apprehended, and judged by some men, no wonder if they conclude them as farre from being *contra naturam*, and blame worthy in their *moral! consideratiō*, as they observe they are before others in their *naturall spring* and birth.

This indeed is the *ἁγία* of the *Naturall best Improved man*, that these motions are *secundum naturam* (which is true only of corrupted nature to which these motions are consonant) therefore not vicious in them.

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themselves, nor from a Vitious fountaine.

In one word this light *Omne vitium est contra naturam* could not discover what that nature is which thus is made the law condemning vice; but it needed another light to discover that, viz: the word, and spirit of God, by which we know what that nature is to which sin is a contrariety, and so we can discover by this rule more of its sinfulness, because we know more of the holynesse of primitive created nature in a contrariety to which it is true that sin secondarily doth consist, (I say secondarily) for sin is primarily a contrariety to the holy nature of God, and so farre as this is copyed out in us, and remaines in our nature so farre it is true to say *Quod contra naturam, est peccatum*, but the truth is

A naturall man can no more discover the deformity of this sinfull frame by comparing it with his notion of nature, then a man can discover the great unlikenesse of a picture from the first patterne of it, by comparing it with a draught of the same picture taken by the copy that is already greatly defaced.

Could the naturall man come to a sight of that excellent frame in which our nature

G

was

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was first modelled, he might probably discern how much we are unlike our selves; how much contrariety there now is, to that holynesse which once we had, and so how much sinfulness there now is in us, but He cannot do so, the glasse in which he beholds this naturall frame is full of spots, and darke pieces which hide, and dissemble the greatest part of those spots and blemishes which are in us. But beside this mistaken notion of Nature, and its first visible actings.

2. There is another thing that occasions the naturall man's error and renders it impossible he should discover this sin fully; That is, the Graduell increase, and constant growth in the soule which keeps even pace with his improvement in his naturall, and acquired abilities.

2. Graduell
increase of
this sin
strength is
occasion of
naturall mans
ignorance
of this sin.

It is a sin that loseth not it's strength by its long continuance; its vigour abates not in old age; and this occasions this conclusion that it is not *contra* but *secundum naturam* and the naturall man thinks his conclusion rationall, I see saith he

All preternaturalls are still in the waine and lose as much of their strength as they get of age.

A winter floud is not (after a month or
fix

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six weeks faire weather) like what it was before, But I see a faire river increaseth its stock by running and the same beares up a gallant ship, before it loseth it selfe in the ocean, which would hardly beare the smallest fishers boat a mile, or two from its spring head

A Glaring Comet shines brighter then, Venus, or any of the brightest starres, but it grows dimme and fades quickly; *Because these* are not from naturall causes working orderly and *per se* but are the effects of a cause that acts *per accidens* to the production of them.

And by this piece of Sophistry deceives himselfe arguing from the gradual increase of this sins strength to a denyall or a diminution of it's sinfulness, and he will not entertaine at any hand a thought that it can be sinfull which he apprehends to be naturall.

But it is so much the more sinfull for this, as those are greater diseases which increase by their continuance on us, or those deadlyest poisons whose violence awakeneth & strengtheneth it selfe by its own working. This being a truth and unquestionably certaine that this sin is still on the increasing
G 2 hand

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hand and though the naturall man sees it not as a *sin*, yet he doth see it and its growth as a *Naturall affection* or *Passion*; and the best of naturall men that ever lived or boasted himselfe of perfection never did, or could diminish the strength of this sin, or do any more in order to this, then a rider doth breake, and diminish the strength of the horse which he intends to man for his service.

I know that this streame did not run, nor now doth it run, with equall violence, and impetuoufnesse in every channell: but I know withall, the calmer stream was ever the deepest, and strongest to beare a burthen, and hath gradually increased: so it is here, some naturall mens lusts have been violent, and run like an *Eager* to the overwhelming all that was like to impede them from satisfying their lusts: others have made lesse noise, but their lusts have runne with more sober strength and borne up the vessel that was laden with a weightier fraught and carried them strongly to seek themselves, and their own glory.

Briefly then the *Naturall man* best improved takes this for his principle *quæ indies augetur sunt à naturâ* next observes that these

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these Passions do grow daily, & if not in violent rage: yet in even strength: and therefore passes them for the genuine offspring of nature, both lovely and commendable farre from that sinfulness which the law assureth us is in them. And how should such a one ever discover the sinfulness of that he so strongly imagines to be of no worse origine then nature.

3. Beside there is a third consideration evinceth the impossibility of the Naturall man's discovering the sinfulness of this sin, viz: *It's universall extent over all men persuades him to an opinion that it is secundum naturam*, if this were in some few, not in the most of men, or if in the most yet not in all men; perhaps improved reason might suspect, and discover it's unwarranted *In being*, and that this were preternaturall and culpable: diseases (I see) are not the same in all men, but *reason* and *risibility* are, (I observe also that) learning is not equally dispensed to all, but it is not questionable what all (to a man) have is to be accounted naturall, of such nature are those motions and their principles which the Scripture calls *lusts of the flesh*; but Philosophy and a Naturall man would call *Passions of the mind*.

3.
Universall
extent oc-
casion of the
naturall
man's igno-
rance and
error.

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If there were no other vaile upon the eyes of the naturall man, but this, it would be too thick for him to see through it the foulness of this sin. He knowes too, beside this universality of subject that there is an universality of time also, according to which it is evident that it comes neare to a likeness with naturall causes and effects which are perpetually the same in all times, and ages.

The Sun ever shined and warmed in the same manner it now doth, the nearer access to us ever wrought the same change in the season, &c.

Now if in all ages the same passions have appeared in man's nature, how can it be (saith the naturall man) they should be preternaturall or sinfull here he stumbles, fall's, and is not able to rise and recover himselfe.

4.
*Uniformity
of its acting
in all occa-
sion of this
ignorance
and errour.*

4. To these three a fourth thing being added makes yet the third demonstration more cleare and discovereth farther the impossibilitie of a discovery of this sin by *improved nature*, now this is, *the uniformity of the actings* of this sinfull frame of nature, which is such, that there is no variation at all in its actings, unlesse from some accidentall circumstances: as to the maine of its actings they

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they are now, as they have been formerly, and they will be (while men are borne the sonnes of *Adam*) uniforme to themselves in those men who are in other cases equall, and alike.

Indeed the temper, strength, and health of body (in some greater, in others lesse,) may somewhat alter the visible part of this sin, or perhaps

Birth, Education, and Company, may somewhat heighten the unlawfull projects, and designs of the naturall man, and be occasion to this sin to attempt greater things; & Satan may possibly adventure to tempt one to a greater wickednesse then he will another, and so in these extrinsecall considerations, there many times is a great unlikenesse, and difformity in mens sins: but in those very men which now were so unlike, you shall observe as great a likenesse, if you'll give them the same opportunity, the same meanes &c. and make them equall in their advantages to execute, as they are in their *natures* to contrive.

And if we could see the inside of mens plots we should see it may be the same contexture in the

{	Of him that aimes at a
	Ambition
{	Crowne, And

Of

Of him that aims at a petty Constable's place onely the desigae is greater, and the materialls different, but the mind of each equally bent upon them, and alike contriving how to get them.

5. To these take in that *delight where-
with unweariedly* the naturall best improved man provideth for his lusts and satisfieth them and you shall observe how greatly this occasioneth his errour and mistake in this enquiry: Thus he argueth, were the naturall mans heart so sinfull as the Scripture bespeaks it to be, it seemeth not likely that so much delight could be taken in serving it, in all its projects, and designes: for what is præternaturall, as all sinne is, must be burthen some and irkesome too, and could not be with pleasure and delight constantly followed, though sometime a more violent exercise for a quarter of an houre be a delight, and pleasure to us: yet a longer time would make us weary of it, because all violence is against nature: if the naturall inclinations of the heart were sinfull, and præternaturall the man would be weary of the pursuit, but unweariednesse argues naturalnesse

5. *Unwearied
and perpe-
tual delight
in this sin,
and it's a
thing, occa-
sion of this
ignorance.*

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turalnesse of the motion to the movent: And delight bespeakes suitable faculty and object; so that In this manner the best improved *Reason* deceives it selfe, and by a misapplication of a truth, which he understandeth not, entangles himselfe in an impossibility of finding out what he enquireth after as is evident in the particulars mentioned.

He that supposeth his owne Notion of nature to be the genuine and adæquate notion of it, but leaves out a maine part of it, and then measureth and judgeth all to be good which suits with that Notion; and that only evill which is contrary to it must needs greatly mistake in his judgement both of good and evill. Thus the naturall man frames a notion of his owne, and represents nature, but considers not its corruption, and thereby calls evill good, and judgeth that small or none, which is an exceeding great sinne.

A naturall unwillingnesse that he should, *4. Reason.* and a strong resolution that he will not ap- *Because he*peare in other colours, then those he can de- *is unwilling*light in, and which he judgeth beautifull: *to app:are* The naturall man is unwilling to walke a- *otherwise*broad in his owne cloathes, which are filthy, *then as he* may beaſt, and to be set forth in his owne colours: *He and glory in* *hath himſelfe.*

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hateth the light, *Joh. 3. 20.* because his nature, and his workes are indeed, and will appeare in the light to be evill. He is a crafty, and deceitfull tradesman, who will not shew his indifferent, and bad wares, but with the advantage of a darke shop: if there be a parcell better then other, he perswades you to take the to the light; he is willing to own the, they will prove enough to his intended advantage: so let what seems good, and such as he thinks may approve it selfe upon a triall, be done by a naturall man, And the neighbourhood shall ring of it, he will walke abroad in that dresse, in it he admires * himselfe, and hopes others will do so too, for he would faine be *in uias*. Therefore hee'll stand it out with Preachers, and dispute the conviction, and maintaine while he can, with *Saul*; *1 Sam. 15. 20.* *I have obeyed the commandment of the Lord, my wayes are equall*, as the proud selfe justifying *Jew* said, *Ezek. 18. 25* Naturall men trust they are righteous, and seek this righteousness in themselves, *Luke 18. 9.* they establish their owne righteousness, *Rom. 10. 3.* they will either find or make roome for boasting: the multitude of Pharisees in our *Saviour's* time, and all men before and since (of this stamp)

servants

Sinners dote
on their sins

Ezek. 23.

5.7.

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servants to their lusts, and estranged from the life of God, all our proud merit mongers: all our selfe-charitable, lazy, professours who do not indeed so much as others, but they thinke as well, for they themselves are perswaded, that God loves them, accepts of them, and in this cloathing they will appeare to us (I say) the multitude of such persons, are very evident, and undeniable arguments of the Naturall man's unwillingnesse he should, and resolution that he will not appear (if he can help it) in his right colours: and this indeed is both a fruit of sinne, and a punishment of it: that though the sinner loves, and embraceth it, yet he would not see the thing he loves; He would not court that with eye which he adores with his heart, He will not part with his sinne, for price better then all the world, he will not leave it for heaven; and yet he would not for all the world have a full sight of it, though the enjoyment of his sinne be dearer to him then Heaven, the sight of it is unwelcome to him as hell. A cleare testimony of the basenesse both of sin, and of the sinner. Now certainly he will rather turne his eye from prying after sinne, then by a farther search discover what he is unwilling to find. So that

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that could you suppose him able to find out ; yet his unwillingnesse would hinder him, that he never should put forth that ability to the utmost , nor make any discovery of sinne, farther then his unwillingnesse would give him leave ; for never did any sinner see more of his sinne then he was willing to see of it, unlesse when God brought him to suffer in some kind or other for his sinne , then he seeth more of it indeed : but let him be quiet, and secure from the hand of the Almighty , and hee seeth no more then he is willing to see of it. *Hell hereafter, and punishment now , will convince a sinner, and make him looke on sinne*, and see somewhat more then he could desire to see in it : but in the case before us , in an ordinary enquiry after sinne , in order to detect it , and in order to a right knowledge of it ; His sight of sinne is never greater then his willingnesse: Nor will he ever see more then he desires to see of it : if the spirit of renovation powerfully change the sinner, and make him a Saint, it will change this frame of heart , and make him earnestly desirous , and truly willing to see his sinne , and to have a full , and cleare sight of it : The sinner who is enamoured with, and espoused to his sinne , will deale

well

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well with his Beloved in the search, as *Michal* did with *David*, when her father sent to apprehend him, *1 Sam.* 19. 16, 17. when a messenger from God in his Word, or providence is sent to search for the beloved lust of a sinner, then 'tis either sick, (as one that needs not now be feared it is dying) or if this serve not, but the lust must be brought out, and so endangered: then 'tis conveyed away, and secured from the stroke of the word and rod, Naturall men will deny the abode of their sinne, as *Rahab* the Spies: And they have a deepe and darke well to hide their lust in when it is enquired after, as the woman had to hide *Jenath*: and *Abimaaz*, *2 Sam.* 17. 21. and Bread-corne to spread over it, a faire pretence, that, what (we suppose) is a sinfull lust and working to sinne, is but a necessary provision for the life, and welfare of the man.

Nor doth the Scripture onely tell us that men are thus selfe admirers, and unwilling to appeare to themselves in any cloud which might darken this lustre: but also Reason, or Nature. Hence the proud boasts of our vain Philosophy, *Neque est ullum bonum de quo non is qui id habeat honestè possit gloriari*: and yet higher then this, they boast of a soule

*Cicer. Pas
cor. 1.*

that

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Seneca ci-
sed by Lip.
fius Stoic.
Phil. l. 1.
dis. 5.

that trusts to his own good and abilities
Animus suis bonis viribusq; fidens, and else
where *Bonum mansurum—nullum est nisi*
quod animus ex se sibi invenit Senec. 27. Epist.

Best improved nature seeks after what
good may be gotten hold on arising from
its own soile, and manuring, for the quieting
and satisfying of it's mind, and willingly
heares no other language then that the
Stoicks were wont to speak in, that the wise
man (and he is that wise man for every natu-
rall man though vaine would be accounted
this wise man) is to be reputed

1. 'Απαθής without passion, the soft name
which they give to a sinfull and inordinate
principle of the soule and so the man must
be thought not diminutively bad, but per-
fectly good as Senec, 85. Epist: And Zeno
referente Cicerone 1. Academ.

2. 'Αδελφός too so much elevated in his
own opinion that he thinks himselfe infalli-
ble in judging.

3. 'Ανταδότης undefectible in acting, so
steady in his aime, and drawing the bow that
he never misseth the marke and yet this
were little unlesse he were,

4. 'Αυτοκράτης in the possession and enjoy-
ment of himselfe, and so equall to a deity, as
who

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who so will may see if he will but observe the proud dictates of these vaine men and their swelling Paradoxes, gathered together by *Lipsius*. Now can it be supposed rationally probable or possible? that men so strangely possessed with an opinion of such high perfections, should ever be willing to own, or able to discover, such a redundancy and fulnesse of evill in their nature. But fifthly and lastly,

5. Therefore the best improved Naturall man cannot discover the sinfulness of his nature because this discovery must be made by a due reflection of the soule on it selfe according to the Law of God, now the naturall man cannot reflect thus duely on his nature or on the frame of his heart. for sin under which the Naturall man is (however highly improved) teiseth on that part of the soule which should reflect thus, and stupifies it, and so impedes it; Not from all kind of reflection, and reciprocall observation, on it selfe, but from such a reflection as might produce this knowledg of concupiscence in the Apostle's sense.

It is true a Naturall man may looke back upon his outward actions, in particular, or generall, and discover much of the irregularity

Lipsius
Stoica Phi-
los. l. 3.
tot.

Reason.
The best
improved
naturall
man cannot
reflect upon
his soule ac-
cording to
the Law of
God.

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rity of them, he may also reflect upon himselfe in a froward fit of violent passion, or when his heart hath been disordered by somewhat that opposed, thwarted, & rebelled against his *reason*, though his opposition were more calme and sedate: thus he may reflect, but he cannot turne his eye inward so as to see that close enmity, universall opposition, and innate dislike, which his heart beares to every spirituall good, in which consists much the truth, and reality of this knowledge.

Sin is a disease that strongly affects both the head, and the heart at once, and so, (as such diseases usually do) it depriveth the sinner of all sense of his Danger & Sicknesse. It is not seldome compared in Scripture to these diseases: It is a *spirit of slumber*, Rom. 1. 8. It is a *Delirium, or aotage*, Ezek. 23. 5. 7. whereby they are continually entangled in the thoughts, and desires of the sinne they love: sinners are love-sick, and perpetually meditating on the pleasant part of sinne, are not able (in this like love-sick persons, to note and observe the faults, and blemishes of that they are enamoured with) thus the understanding, and mind are disabled to judge aright. It is a Phrensie, or

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madnesse in them, Ecclef. 9. 3. which cau-
seth them to do not like men *but fooles*, Pf.
94. 8. and Jer. 10. 8. like creatures that
are acted by sense, and by principles which
cannot reflect on themselves. They have no
heart, *Hof. 4. 11.* for sin, which is spirituall
whoredome, takes away the heart, robs the
sinner of his understanding, which is a refle-
xive power; They have no knowledge *Pf.*
53. to say *is there not a lye in my right hand,*
Isa: 44. Nor doth the Scripture only say
this, but you shall find this verified by hu-
mane testimonies touching the malignant in-
fluence of sin; so the Poet,

Sophoc.

—ὅστις Ἀνδραῖτε φύζι

βλαστῶν ἐπειτὰ μὴ ἔστ' ἀνδραποῦ φρονῶν

Ἀνὴρ — ἀφ' ἑστ.

speaking of the issue of sinfull pride in *Ajax*,
it bereft him of his wits. Likewise *Tully* tells
us Peccatum est perturbatio rationis, and
what he saith of pleasure is true of every
sin, *mentem è suâ sede & statu demovet*. And
however you may doubt the truth of the
story, yet the morall of it is very full and to
purpose, that *Bacchus* strook *Lycurgus* with
blindnesse,

Cic. Parad.

1 Parad.

—πὺλον ἐδῆκε χεῖρσι παῖς,

because *Lycurgus* had contemned him, I say

H

the

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* Such a
story tells
Leon He-
braeus, of
Homer &
Sceicho-
rus for con-
tēning God
Love or,
Cupid.

the morall is good. Sin which is a contempt of God, blinds the sinner, and he having lost his eyes can neither see the stains of his garment, or the blemishes in his face. In a word you may as soon expect, and receive a sober account from a madman of his distractednesse, as from the sinner a good account of his sinfull state.

Reason will tell us, that every sin is the turning of the mind from the light, either of Reason within us, or from the light of that supreme reason which is without us, which is the fountaine of all that Reason which is in us; and be it from either, still we are turned from it, and so in the darke, and how should darknesse discover darknesse?

It being then certaine and an acknowledged truth according to Scripture and reason also, That sin hath a very maligne, and strong influence on the mind, to the stupifying and blinding it, to the destroying the ability (it otherwise might have) to bring it selfe to a tryall and examination of it selfe. It cannot be reasonably denied, that an unregenerate man who is altogether under the power of sin, is also under this inability, and unfitnesse to be a judge of himselfe in a matter, which will require such exactnesse and

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and strictnesse as this will; for it lyeth deep and (as hath been intimated) seemeth like that which is not culpable; seemeth to come neare to that nature, which is not blameworthy, and it must be a good eye which distinguisheth Colours of near likeness; a good tast that discerneth meats that seeme to be the same for savour. Well be it so, Reason improved to the highest, cannot discover this sinfull sin without the Law of God: but may not that reason which (besides the improvement of Education, and learning) hath the Word, and Law of God, to heighten it, though not renewed by the spirit of Sanctification and regeneration, attaine to some knowledge of this sinne? Have not many learned men within the visible Church, come to great measures of knowledge of this sinne? Do you thinke that all who have been able to dispute about it, to defend the truth, and to overthrow the contrary errors, have beene Regenerate, and borne againe, and seen with the eye of Saint *Paul*, the sinfulness of their natures? Do not we heare Sermons and discourses stating this point from men that are sensuall, and carnall, who live to that *Lust*, which in the Pulpit, in their discourses they condemne?

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5th Genes-
vall propo-
posed.

The differ-
rence be-
tween a
learned re-
generate,
and a lear-
ned unre-
generate
mans know-
ledge &c.

Therefore to prevent this objection, or at least to satisfie it by answering to it, I proposed a fifth thing, viz: *What is the difference between a learned, unregenerate improved Scho- lar his knowledge of this sinne; and the know- ledge of a regenerate, spirituall sanctified soule:* For this doubt must be answered, not by Denying these men to have any or but little knowledge of this sinne; I thinke I should manifestly injure the truth, and be unjust to their memory, and unthankfull to their labours, who have written for the truth in this particular, and I might easily be convinced of a falsehood, if I should deny them to be knowing men, and well studied in these Questions. *An sit? Quid sit? Quale & unde sit,* &c. which they are able to determine according to truth, and defend when they have determined it. And for ought I know in this they may go farther then some enlightned sanctified soules, who have not the helps of so much learning, or such acute judgments and Insight into controversies. But yet for all this there is a vast difference between these two know- ledges, the one may be termed, and will one day appear to be an *Ignorant knowledge,* (pardon the expression) a knowledge, and

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yet as good as no knowledge, when the other knowledge will appear the onely right, and true knowledge: and at present we may observe a great deale of difference in these, as

1 The Knowledge of a regenerate soule ^{I.} is a spirituall knowledge, that of the highest *The know-* improved unregenerate man is but Rationall at *ledge of a* best, and so they differ *Regenerate* *soule is a* toto genere; there is *spirituall* not, nor can be a more wide difference be- *knowledge.* tween things and things, persons and persons, then that which is thus founded in what is spirituall and its opposite, and such is the difference in these two sorts of men, one doth see the spirituall wickednesse of this sin, the contrariety that is in it to a spirituall Law, to spirituall obedience, to the spirituall manner of performing it. The other seeth the unreasonable wickednesse of this sinfull nature, the contrariety and incongruity of such a frame of heart to refined Reason; Reason tells the man that there is but one God, that he is only to be worshipped: hence he discovers how unsuitable to reason it is to have more, or worship more Gods: the spirituall regenerate soule sees the spirituall as well as the unreasonable wickednesse of such Idolatry

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&c. the like may be said of all the commands of the law, which have both a *conformity to reason* (all God's precepts are highly rationall) *and to that which is higher then now reason is*, and which the Scripture calleth spirituall. All the precepts are of a spirituall nature. Now the learned unregenerate man compareth this frame of the heart with that part of the Law which is thus proportioned to reason, and seeth how far this frame is dissonant to it, and concludes it so far out of order; it is reasonable he seeth, that the law which is just, and should rule the whole man, should also bind the whole man to be readily disposed, and duly framed to the observance of that Law, and if a part, or the whole frame be not so disposed, he concludes it Peccant and culpable. It is but a reasonable thing that the Law which is so just and good, should be uniformly observed, as well in the first forming of our thoughts, as in the ultimate, and last perfecting of them, and so concludes some unreasonablenesse in the swerving of the first motions. In a word these Learned, Improved natural men in this whole matter see nothing, but what is the object of their *reason*, either to be approved,

or

or disallowed, The regenerate soule seeth and considereth, that this law is very spirituall, and measureth the sinfulness of his heart, and the sinfulness of its first workings by this law as spirituall, and so concludes that there is a wickedness in it, which is of a higher nature then a bare contrariety to Reason. As an Artist seeth the excellency or the rarity of a discourse which he heareth, or of an experiment which he seeth, and accordingly judgeth the one consonant to, the other dissonant from the naturall, regular, and certaine consequences of the *Principles* and *Hypotheses* of his art; which discourse a man who is no artist heareth, and understandeth the Grammaticall construction of the whole, seeth the materials of the experiment, and the effect wrought, yet falls exceedingly short of that knowledge which the artist hath, and he gets but a Grammaticall knowledge, or such as his sense (with which he perceived the experiment) can help him to, while the Artist hath gotten a cleare, certaine, artificial knowledge: 'tis not much unlike in this case, and as the objects of their knowledge thus differ, so likewise the faculties, disposition, or qualification differeth, the one

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knowing by common illumination, the other by a speciall and more then common illumination of the spirit: but I will not insist on this, it being for ought I know a matter which we cannot so evidently and clearly state, as to make of this any plaine discriminating note, by which we may cause others to see and understand what the difference is. I know that there is such a difference, and that it is great; I know that one seeth with an eye enlightned by especiall light from the spirit, the other doth not, but I know it is not easie to describe these, and what might be gathered from the effects of each, by which alone they can be discerned, will fall in my way, before I have done with these particulars, therefore I say no more of this now. The first difference is in the Generall laid down by the Apostle in that of 1 Cor. 2. 12. for the pardon of, and deliverance from this sin, is one of those things which are *καὶ τὸ θεὸς χαριζόμενα ἡμῖν*, and understood by him only who hath the spirit of God, and being spirituall compareth spiritualls with spiritualls. Who hath the spirit of the world doth not so understand them, because he cannot spiritually discern them, v. 14. And it is plainly enough

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nough intimated to us by the Apostle in this very chapter, *Rom. 7. 14.* *I know* (saith he) *that the Law is spirituall*, though whilst I was carnall and judged carnally of the Law I thought of my selfe as righteous, as blamelesse, *Phil. 3. 6.* because I had not failed of the strictest outward observance of the command, *Phil. 3. 5.* yet now I see the law is spirituall and so there is a spirituall obedience due which I carnall could not give and in defect of this obedience there is a spirituall wickednesse which while I was a Pharisee (though learned and as much improved as any) I did not see; Thus *St Paul* and the experience of every Saint will confirme to us, how great a difference there is, between the sight and knowledge he now hath, and that he once had of sinne as it is contrary to the Spirituall Law of God.

2. A second difference between the knowledge which an improved reason with the helpe of the letter of the Law may have of this sin, and the knowledge which a regenerate sanctified soul hath of this sin, is this, *The knowledge of the one is the result, or conclusion which ariseth from speculative principles and truths compared with their naturall, and necessary consequences or deductions: The*

2. *An unregenerate mans knowledge is a logicall conclusion from speculative principles: The regenerate is from practical premisses.*

knowledge

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knowledge of the other, is a conclusion from the same truths compared with their consequences, and with his own heart and conscience; The regenerate soule knowes this sin by a Practicall and experimentall obser vance of himselfe compared with those truths in the word which do containe this doctrine; The unregenerate man know's it by a bare Logicall and Rationall deduction of a conclusion from such premises which he apprehendeth to be truths in his judgment, though he never found them confirmed by any observed correspondence to his conscience, or Practicall judgment. The whole Syllogisme of the one is made up of premises which do onely float in the head and do not affect the heart: The other maketh up the Syllogisme with one proposition at least from his own heart, from that which he hath noted in himselfe, and which he can experimentally averre, this may be seen in these different Sillogismes. The unregenerate man thus proceeds to evince first motions, or frame of heart propending to Atheisme, or unbelieve &c: To be a sin, because it is of the same *species or kind*, and differeth onely gradually from Atheisme, or unbelieve in it's perfected fruit, and product: and therefore concludes

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concludes it a rationall inference that Mo-
tions first irritated are breaches of the same
* precept of which the motion perfected is,
and so a sinne. The regenerate soule goeth
more practically to worke: what hinders
or abates my love to, or faith on God, and
disposeth me to either staggering in my
faith or flagging in my affections is sinfull,
but now I find faith the regenerate soule)
that such motions such a frame of heart do
thus shake my dependance on God, they
abate and quench my affections to him, and
therefore I know they are sinne. As the
knowledge of a redeemed captive who felt
the weight of his chaines, the misery of his
state, the drudgery he was put to, the con-
tinuall danger he was in; differeth much
from the knowledg which another man who
never was in slavery, and captivity hath,
(or may have) upon report or reading the
story. It is one thing to sit and heare (as
Dido the Carthaginian Queen) the story of
fallen and wasted Troy, another thing to see
and behold it with *Aeneas*, *quorum pars*
maenafuit, yet both she knowes it as well as
he, but how different is their knowledge!
The children and grandchildren of Captive
Jewes in Babylon knew, but yet not equally
and

A μὴ δὲ
ποτὶν μὴ-
δὲ ἰσχυρῶς
ποτὶν
Pythag. 54.
namētis
ratio d. est,
u. habere
in me
convenit ea
nec concu-
piscere licet
si quis mihi
est Volkel.
L. 4. s. 20.

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and alike with their Fathers or Grandfathers the misery of a strait and tedious siege, of a fore and long famine; My Physician knowes my disease which yet he never felt, but I know it in an other manner, he can talke more of it in generall, but I can tell more feelingly what I suffered and what is the paine: So is it in this case. The learned scholar destitute of Grace, and the spirit of God, can discourse of a blind understanding, of an erroneous judgment, of an inadequate apprehension: So likewise a regenerate soule can speake of these, and when he doth mention them his own heart beares him witness, and enformeth him what these sinfull imperfections are, he is acquainted with the dimnesse of his best sight, the mistakes, or pronenesse to mistake, in his clearest, distinctest, and certainest apprehension and (though these apprehensions are not false, yet) he knowes how inadequate, how farre they are from commensurate apprehensions of those things he should be better acquainted with, and all this from a heart affected really, and exercised constantly with the working of this erroneous, blind, rash and heady mind. The selfe-observing experienced soule seeth this when he heares a Ser-

mon

The Naturall man's Blindnesse. 109

mon of Heaven and the things of it: when they are laid as open to the view as those things can which were never seen by that eye which could returne to tell us what they are, when they are thus set before us: How little is it we see of them? how prone are we to judge carnally of them? to measure them by two short a rule? In a word such a one thinks certainly either his knowledge of these is the least of any ones or else that few know lesse then he doth and is mostly troubled he cannot know more, it is not so with one who discourseth of these things as of things at distance not within him. In a word the unregenerate mans knowledge is a *Logicall discovery of what he can prove by an Artificiall improvement of argumentative discourse*, not what he is acquainted with by experience: The Regenerate (if a scholar) can do that, plead for and confirme the truth by a syllogisticall arguing and so convince a gainerfayer; *beside this*, He can also by his experience of the indwelling of this sin, by his experience of its wisdom and power in working (to the impeding him from good and the provoking him to evill) affect himselfe with it. Againe

3. You

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Differ. 3.

*A regenerate man
seeth this
sin inter-
mixt in his
duties: An
unregene-
rate man
doth not.*

3. You shall observe there is this difference farther between the knowledge of these two sorts of persons in this thing, That the sanctified regenerate soule knowes this sin in such manner that he seeth, observeth, and considers it's perpetuall and incessant intermixture in all his duties. The unregenerate naturall man knowes this sin but in such Notionall, generall way, that he never observeth or seeth how it intermixeth it selfe with his duties: he noteth not how it overspreads all his actions, and if the more studied knowledge he hath of this sin do informe, that it doth not lie sleeping while he is doing dutie, but acteth to the impeding and perverting of dutie yet he is not able to see really, and particularly how it hath stirred, and acted in this and that duty, still he keeps in the generall perswasion comes not to the particular application. The unregenerate man prayeth, heareth, giveth aimes, dealeth justly, payeth even to the tithe of Mint, Anise & Cummin, and though he is confessedly a sinner in his own speculative apprehension, and judgment, yet when he cometh in particularly to the Temple to pray or heare, He thanks God he is not as other men, and his duties are not as theirs, whereas the regenerate soule seeth

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The Naturall man's Blindnesse. III

and observeth how each particular part of his services are certainly unworthy acceptance according to the holynesse of the law, and he feares they are not as other mens, not so spirituall, not so pure as theirs; he tasteth the bitternesse which renders his sacrifices unsavory to himselfe, and how much more to God; he smelleth the leaven which sowreth the whole masse, he seeth

1. *The distracſing, wandering, worldly thoughts that crowd in upon him, and presse on him for admission, and will disturbe him, (if they cannot get entertainment) while he prayes and heares,*

2. *The col'dnesse, deadnesse, and formality of the heart in prayer, in reading, in hearing, in all he doth.*

3. *The misplaced order giving earthly, dying, empty things the precedence to heavenly, eternall, satisfying objects, and either seeking first in time, what might well, be either not sought, or last sought; or first in affectionate desire of them in highest prizing of them, and in ardentest love to them, though all these be mixed with the prayer, or indeed though the Prayer of a naturall man be nothing else but an abominable heap of such disordered and sinfull suites, yet he doth not see*

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see or observe it. Shall we view him in hearing? and observe how he differeth from a holy sanctified knowing person in this also? though the unregenerate man knowes much, as hath been said, of this sinne yet he seeth not how it either makes him deafe, and stoppeth his eare, or dull and slow to heare or erroneous and mistaken in hearing he seeth not how it fills him with prejudices against the word, with dislike of it, and opposition to it, nor will he be made sensible of it, but the regenerate though perhaps he hath lesse of that speculative direct, he hath more of an observing, reflex and particular knowledg, and he observeth all these in his duties: he observeth how this sin dasheth his

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| Most | { | Perfect knowledge of God with ignorance. |
| | | Stedfast faith in the promises without unbelieve. |
| | | Sincere love to the Lord with selfe love |
| | | Fervent zeale for the Lord with indifference. |
| | | Strong desires after Christ with carelesnesse. |
| | | Sweet enjoyments of the hope set before him with some bitterness of other, |

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In one word he seeth that it is by this sin-
ning sin that neither *habitnall* grace in the
soule, nor *actnall* grace in the life can be perfect,
but, as Paul, so he seeth another law in his
members which leadeth him captive, and that
when he would doe good evill is present with him
that what good he would he cannot do, and
in that good which he doth, he doth also
that evill which he neither would, nor should
doe: but this the most knowing scribes, me-
riting justiciaries and formall professors do
not observe.

Rom. 7. 21.
23.

4. Differ.

The regenerate
soul's know-
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soul abase-
ing know-
ledg so is
not that of
the unregene-
rate.

4. The regenerate soul's knowledge, and the
knowledge an unregenerate man may have
of this sin differ in this, that the knowledge of
the one is a *soule abasing, humbling* knowledg
he cannot looke on this sin, but it layeth him
low in his own eyes, the other lockes on this sin
and yet keeps up as high thoughts of himselfe
as ever, he is proud and beastes both of his duties
and of his person: He is not as other men,
neither yet are his workes as other men's
workes are, the one as an ingenuous and re-
senting child looketh on this sin, the root of
all that rebellion he hath acted against his
Father, and blusheth at the sight, what such
a heart in me still! is there yet remaining
any thing of that treasonable disposition?
Doth my heart still entertain any part of

I

that

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that enemy which would pull the crowne from my father's head? Oh wretch! and dutifull and disloyall soule! canst thou thinke of this and not loath thy selfe? canst thou see this and see any thing to boast of? *Hast thou but one thing in which God delighteth, which he chiefly desireth, and is that so defiled so polluted with sin? that his glorious and holy eyes cannot delight in it?* wherewith wilt thou then come before God? what canst thou offer to him? Think on it thou who castest thine eyes on these lines, and seriously consider it. The regenerate soule (and so thine if thou art borne againe) which longs to have the match consummate between Christ and herselfe, which longs to be married to the Lord in an everlasting Covenant is, and cannot but be, ashamed to see that her dearly beloved spouse, her Highly honoured her onely desired Lord should find her ever, at all times in such defiled garments, with such raggs, polluted raggs hanging upon her; it is a humbling consideration, that its best dresse is a menstruous cloth, that its clearest hand is leproous; this affecteth the heart with griefe and sorrow, whereas the knowledge which the Pharisees had of this sin, and the knowledge which the unregenerate man

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now hath of it, doth not either affect the heart with sorrow, or abase it with holy shame, for it. If that hellish fire which burneth inwardly, do vioiently breake out and send up such thick and black clouds as do darken the lustre of their Credit, and benight their fame, and glory among men; if it do beesmoot and discolour a naturall conscience; that the man cannot confidently converse with men, least they upbraid him; nor peaceably converse with himselfe, because conscience dares not looke on it selfe, then he is grieved and troubled, he is a foole then in his own judgment because he hath so lost his credit, or his peace: *and so he is ashamed of the sad effect, not grieved for the sinfull cause;* sorry for his losse, not ashamed of this sinning sin, which I might set forth by this familiar Similitude: As an adulterous wife which hath not cast off all sense of honour among her neighbours, nor all desire of peace with her husband, hath some kind of trouble and shame too, upon her spirit in the discovery of her loose, and wanton practices; but her trouble and shame is for her dishonour in the eyes of those she would have think well of her, and for her losse of peace with him she would seeme to love, but

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not for a treacherous heart whence all that wantonnesse and unfaithfulnesse did arise: so it is in this case there is a sense of honour, and desire of peace in the naturall heart, and the breach of either affecteth it, but not the cause of this breach. In one word the regenerate man is constant in his griefe for, and in his abasement on thought of this: That a mixture of water with his best wine, that an alloy of dross with his purest gold, that a misty darknesse with his clearest light, should debase them upon an examination and tryall; the unregenerate man upon tryall casteth all off with such like recrimination, *there are none without their faults, no grape but hath or had his sharpnesse, no wheat ever grew without its chaffe, men are but men and can be no more then men,* and this is all he cares for in dwelling sin, he hides himselfe in the croud of men like himselfe and is not ashamed to be as they, if he appeare not worse he dareth to boast in himselfe.

5. Differ.

A regenerate man 5. Again in the next place the difference lyeth in this, *That the knowledge of a regenerate soule awakeneth, and excites the soule to a vigorous opposition of it; the unregenerate learned man knows, but this knowledge doth not engage him to oppose it vigorously with all his power;* the

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The Naturall man's Blindnesse. 117

The sanctified soul's knowledge, and opposition of this sin, do equally thrive and grow; it is not so with the unregenerate his knowledge is greater then his opposition of it; if he be acquainted with the power, or wisdom of this sin, and if he do apprehend it an enemy to be opposed, yet he thinketh it enough to repress, and abate it, he intends not an exterminating and destroying of it. Whereas the regenerate soule presently proclaimes an open warre, and maketh it a mortall warre a *bellum internecinum* which shall end upon no other termes then the utter ruine of one party: sin, this sinning sin shall have no capitulation no termes of peace whereas a truce is soone granted by the naturall man how learned or how well improved soever, and if a divided kingdome will satisfy this sinning sin, there is presently a reconciliation and peace between them, if this sin will content it selfe with those limits and bounds *which either a naturall conscience* (of what is honest and to be done or of what is evill and to be avoided) prescribeth: or with those bounds, *which a more civill education* and happyer improvement of reason hath prescribed, if this sin will neither breake out & waste the peaceable possessions which nat-

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rurall conscience would willingly maintaine:
 nor make an inroade and spoile the beau-
 ty, and glory of his credit: nor demolish the
 stately structure of his externall, visible, see-
 ming Piety: he is content that the Kingdome
 be sin's. *The unregenerate improved man is*
ever on the defensive warre, and careth onely
 to keep this sin within the limits, and bounds
 which he willingly alloteth it, *Now it is not*
so with the regenerate soule, he is ever engaged in
an offensive warre against this sin: and though
 he cannot cast it out of his soule, yet he will
 be sure to cast it out, and keep it out of the
 throne: though he knowes, it will have a foot-
 ing in him, yet it shall not keep this footing,
 but with danger of loseing it by the conti-
 nuall attempts which grace maketh upon it:
 it will dwell here with us while we dwell in
 houses of clay, but *it dwelleth in the unregene-*
rate as the master in a family, with respect, and
rule: but it dwels in the regenerate as an un-
welcome guest, who shall receive no favour,
 nor beare any sway in him: when this sinne
 prevaieth or is likely to foyle him, he cryeth
 out as *Paul, who shall deliver me?* Not as a
 carnall man *what termes of peace?* how
 should I satisfie this or that Lust? A man
 who knoweth this sin as *Paul* knew it, ta-
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knoweth thought how he may destroy it: a man that knowes it as an unregenerate man, doth cast about with himselfe how he may patch it up. The one laboureth to cast out that rottennesse, and loathsomnesse which lyeth hid in the Sepulchre: the other contriveth and studyeth rather how to bedeck the sepulchre and paint the outside that it appeare not, nor offend the eye of more refined morality.

In a word all the opposition the unregenerate make, is against the violent excursions of this sin, not against the Being of it. And their aime is to mannage these passions of this indwelling sin, as a Horseman would mannage an unruly colt, which he curbeth and aweth with bit and voice, that he may readily, safely, and with delight use him. The regenerate mans opposition is like that of a man against a devouring Lion which he knoweth cannot be brought to good service, and is harmelesse but onely when he is dead, therefore he knowes the sinfulnessse, and determines the death of this sin at once.

6th. Difference.

Another difference between the Knowledge of these men is this, *The one knoweth and hateth this sinfull frame of heart, the other sinfull*

A Regenerate man hateth the

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frame of
heart, so
doth not an
unregene-
rate man,

other knowes, but neither doth exert any true perfect hatred of it, nor doth he see, or believe there is any such cause to hate it. The unregenerate man thinketh, that it's connate, close, and inseparable manner of Being in him, may be good excuse for his not hating it. *Hatred where ever its terminated to that which it cannot utterly destroy, is no better then a selfe disturbing vanity and weaknesse,* is the thought of a naturall man: and in many cases it proveth true, that he doth disquiet and torment himselfe, who hateth what he can by no meanes rid himselfe of. And on these principles he judgeth it unreasonable to professe or entertaine hatred against this sin: he is perswaded it will adhere to him, so long as he liveth, and therefore will contentedly permit it to live. The regenerate man doth perfectly hate it, and makes that very reason one incitement to more perfect hatred of it, which the unregenerate would have accounted a good reason to repressse, or abate his hatred. Indeed here is seen the most absolute and irreconcilable hatred, which a created *Being* can exert on just grounds, because it doth so soon defile our persons, and so soon render us unfit, and unworthy of communion with

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St. The Naturall man's Blindnesse. 121

God, who is our life, so soon rob us of our onely treasure, make us beggars so soon as men, therefore we in reason ought to hate it, and the sanctified soule doth abhorre it. Because it so closely adheres to us, that whither so ever we go, it is our troublesome attendant, which we cannot shift our selves of, its company is most unwelcome to us, yet most unavoidable: and this moves our Indignation against it, because it is so inseparable from all we undertake and engage in for performance of our Duty, and service due to our God; because what we most heartily wish we could, that we most certainly find we shall not be rid of; because in our best performances, when we are best prepared for them, and hope to be employed without much disturbance from this enemy to all good, because then we find it cannot be cast off, it will not be so dispossessed of its hold, or suppressed in its actings, we do the more irreconcilably hate it: for, these and such like considerations heighten the regenerate man's hatred of this sin, whereas the Naturall improved man rather hence resolves not to trouble himselfe for that he could not prevent, nor spend his thoughts on that he cannot remove. He accounts it
scarce

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scarce prudence to be troubled at that he cannot be handsomely eased of, *what cannot be cured must be endured.* Just like a man that will rather expresse a seeming welcome to a troublesome guest, then let him know he is a debtour for that only which could not be with holden from him But now the frame and disposition of a regenerate soule and his behaviour is quite contrary, he hates the more for this inseparable close adhesion of this sin. This may be evidently seen in *St Paul, Rom. 7. 15.* who hated that which he did, and surely if he hated what he had done, he could not do lesse then hate that which had already, and continually would, put him upon doing the same. When a man reflects on what is done, and justly hateth it, he cannot but hate that person, those abettors and counsells, which did designedly engage him to it, and will farther prompt, and sollicite him to do the like. If undutifull *Absalom* had lived to see the hatefulnesse of his unnaturall rebellion, and been in any measure recovered to a childlike durifulnesse and obedience, he would doubtlesse have hated both his former rebellion, his counsellour *Achitophel*, and the abettours of it. So when a man is renewed, & through

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The Naturall man's Blindnesse. 123

Grace acquainted with, and sensible of, his
forepast rebellions against the Lord, when
he is reduced to the right disposition of a
Son and Dutifull child, he doth entirely
hate his former courses, and especially that
which entangled him, and ingaged him in
them. The soule renewed to holinesse, and
received into the favour of a son, begins to
consider the hatefulnessse of that corrupt
nature which engaged him against the Lord,
and will not be reconciled to it. But an un-
regenerate man will not hate nor dislike it.

7 Another considerable difference between
the knowledge of this sin in a regenerate
soule, and the unregenerate how highly so
ever you can suppose him improved, lyeth
in this, *That the sanctified, Regenerate soule*
bath a strong, entire, and constant love to the
command, by which this sin is discovered and
forbidden, attending on, & flowing from the
knowledge of this sinne: whereas the unregene-
rate man in his best improvements cannot well
relish that Law which forbids the sinne, and dis-
covers the sinfulnessse of it. The one loves that
Law from which this sin takes occasion to be
more sinfull, and to worke more violently,
and his love to the Law growes, as doth his
knowledge of the abominable contrariety
in

*7th. Differ-
ence.*

*A regene-
rate man
loves the
law, which
discovers,
forbids, and
condemnes
lust, so doth
not the un-
regenerate.*

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in this sin to the Law, whereas the other loveth his lust, and dislikes the law which condemnes it, and could heartily wish there were no Law to restrain the power of his sin, or to condemne the sinfulness of it. The one rejoiceth that *Sin* cannot rule without controule, the other wisheth that there might be an uninterrupted exercise of its power in him. The unregenerate, though best improved with naturall and morall helps, do boldly (though secretly) wish there were no Law to forbid the sin, or no justice to punish the sinner; if any of the Learned worldlings would speak out their observations of themselves, which either they do, or might gather from the workings of this sin, we should have them confessing this a truth.

The learned Atheist, reading the first Commandment, seeth that as he should have but only the true God for his God, and that he should onely love, delight, and serve him, not his owne lusts, will sooner be induced to wish there were not, or to flatter himselfe, that there is not a God, and that he is not so obliged to duty towards him. The same might be observed in the rest of the Commandments, still the unregenerate mans love is towards his naturall sinfull inclinations, in

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dislike of the spirituall, holy and just Law of God. But the Regenerate and renewed soule is well pleased, and in love with the holy Commandment in opposition to his naturall lusts and corruptions: Just like as it is with a chaste wife and faithfull, so is it with a gracious renewed heart: as it is with a treacherous & lewd wife, so is it with an unsanctified and naturall heart. The chaste and loyall spouse highly valueth, dearly loves, and intirely closeth with that law which binds her to fidelity and constancie in her affections to her husband. The Adulterous and unfaithfull disliketh, quarrels with, and secretly wisheth the law were not yet in being which confines her affections and embraces to that single person whom she calls husband, whilest the regenerate soule loves that law which maketh his choice duty and disliketh onely the boundlesse, and unreasonable freedome which lust aimeth at: the best improved naturall man in the meane time hath an adulterous soule and complaines of the strictnesse of that Law which requires that all his strength, and all his soule, and all his might should entirely and solely be terminated to God, and his will: It is too severe a precept to the naturall man to cast off every rivall

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rivall lust, and cleave to the Lord alone and his best improvements by education or learning without renewing grace do not alter this frame of his heart, but *it is an easy, and equitable a very excellent Law to the saint* which bind's the saint to chuse that which he would not for ten thousand worlds refuse. Me thinks I see this in *Paul* (so evidently that I need no other instance,) who did heartily and sweetly close with that perfect holy Law which he feigne would have perfectly obeyed though he could not, He accounteth it good in the, *Rom. 7. 12. 13.* assenteth to the beauty and comelineffe of it *vers. 16.* what the Law commendeth he approveth, what the Law commandeth he would performe, not as a taske and unpleasant worke, but as that in which he delighteth: For that which the Law commandeth, is that which he would do and what is forbid's is that he would not doe, and so he delighteth *vers. 22.* *οὐκ ὀκνῶ* (saith *Paul*) *τοῦτο* *Hoc desiderio manifestè se ab incontinentibus Philosophorum discernit* (saith *Pareus* in *loc.*) is there in a carnall, in an unregenerate man such a complacency in the Law of God? Oh! nothing lesse, there is an unsuitablenesse in the heart of every carnall man, and

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The Naturall man's Blindnesse. 127

he judgeth the waies, and the lawes of God unaquall, too strict and he cannot, nor will he close with them. A traitour may know what is treason and by what law, enacted such a session of Parliament in such a King's reigne, and wish there never had been any such made, A loyall and obedient subject may know this too and love the law approve the Justice and wisdom of his Sovereigne. Who now see's not the palpable difference between these two men in their knowledg of the same thing? just so it is in this case: But in the last place.

8. These two sorts of men have a know-8. Differ.
ledge of this same sin very much differing *There is a difference in the certainty, assurance, evidence, and firmnesse of their assent to the conclusion of that demonstration in which it is proved a sin. The evidence of assurance of their know-*
unregenerate man looks on it as a *Problematicall Question* which may be disputed and ledge.
brought into the Schooles in an affirmative or negative state of the question, so did that conventicle gathered together at Trent in the yeare 1545 in the 5th Session on the 17 of June 1546. Leave it to every mans liberty to think or teach what liked him touching this Provided he thought and maintained, that it was, and that it was propogated, and what were the

the effects of it. But an experienced Christian is more firmly and immoveably settled in his knowledge, and apprehension of it, he will never be beaten out of this. *That it is an evill allwaies present, impeding what is good and impelling and putting us upon what is evill, that it is a law of our members warring against the law of the mind; and though all the world withall its learning and skill, should conspire, and club wits, and reason to overthrow this truth; yet they should never perswade him to a beliefe, that possibly there may be no such thing as evil Concupiscence, or Originall sin.* His experience is *instar mille testium*, and he would repeat all their arguments with this answer, that he sees the plots and contrivances, that he feeleth the power, and strength of this sinning sin withholding him, and drawing him back from that good, which he desires he may, which he knowes he ought to doe. The world may as soone perswade him that fire is not hot, which hath burnt his fingers, as perswade him that lust within is not the fire of Hell which inflames him, and sets him on fire with rageing passions, or wanton desires. Let this old man appeare under what vizard he will, for the deceiving pur-

blind

Be. *The Naturall man's Blindnesse. 129*

Christ blind nature, let him plead his originall, *ex*
conditione materiae and appeale to *Pelagian*,
or *Semipelagian* or *Socinian Heralds* to assert
his pedigree; yet he cannot so escape a re-
generate savingly enlightned soul, who seeth
and knoweth that it is of the Divell, and our
own abuse of free will. Though this old
man walke up, and downe among us, and ex-
patriate it selfe in the larger walkes of a *Scep-*
tick, and seeme onely to enquire rationally
touching the *Being*, and *Providence of a Dei-*
ty, and in this garbe passe for a more pene-
trating inquisitive head, and judgment with
an *unsanctified Scholar*; yet the regenerate soul
know's (and is so perswaded that he will ne-
ver be brought to think the contrary) that
this is a branch of *Atheisme*, sprouting out of
this bitter root. I think I need not hesitate
in pronouncing it. An unregenerate man
improved to the highest pitch that externall,
morall advantages can raise him to, never
did or ever will be able to come to such a
degree of certainty in his Knowledge of this,
as the experienced soule which observeth
the stirrings, and motions of this sin in him-
selfe doth come to; I am sure there is a
great difference between the certainty to
which the one attaines by speculative prin-
ciples

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ciples and discourses, and the certainty to which the other attaines by experience, you may possibly perswade a man to take Poyson who onely knowes the nature of it from his book and speculation and perhaps you may prevaile with him to hope, and believe it is not deadly, because his knowledge is not confirmed by experience; but do you think it possible? to perswade that man into an opinion that it may not, or into hope that it is not, or into an adventurous tryall whether that be deadly poyson which had undoubtedly destroyed him long before if the admirable skill of some eminent Physician had not cured him and prevented the working of the Poyson? so it is, in one word The regenerate soule knowes he had dyed of this deadly poyson, if the compassion of an infinitely mercifull, and the skill of an infinitely wise Physician, had not healed him: he knowes he was sick unto death, and he is as certaine of it, as experience can make him, and will not doubt it though all the world deny it, here he fixeth immovedly,

(*Know that in me dwels nothing good, Rom.*
7. 18.

I *Find evill present when I would do good* 21
(*See an other law leading mee captive,* 23.

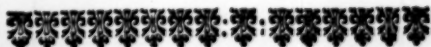
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The Naturall mans Blindnesse. 131

The unregenerate finds it not experimen-
tally in himselfe for he is blind and seeth not,
he is dead and feeleth not, the workings of
this sin; and therefore is not so immoveable
in his knowledg as the regenerate soule: nor
so constant in his beliefe of it's indwelling
and overspreading the whole man.



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S E R M O N III.

Rom. 7. v. 7. latter part.

*For I had not knowne Lust, except the Law
had said, Thou shalt not Cover.*



THE Inabilitie of Nature, best improved by learning and education, or what other means you will suppose; (short of Grace and the renovation of the heart by the spirit of God,) to make a right discovery of the sinfullnesse of our nature, that indwelling sin, (which here the Apostle calls, Lust;) being observed as one of the Doctrines the Apostle layes down in this verse, and being confirmed, and prosecuted so farre, that nothing farther remaines of what was proposed, but an application and close of the whole: I now proceed to that, and so first

If the best improved naturall man be not able to discover the sinfulness of his nature, we may hence learne, and informe our selves.

Use. 1.
Informa-
tion,

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Sin of very dangerous consequence to all but specially to Scholars on account that it blinds their understanding.

1. That there is in sin that which is of a very dangerous tendency, to all, but especially to Scholars. It is not to be sported with: we never dally with this serpent, but it stings and empoysen's us: we never come into the hands of these Philistines, but they put out our eyes; *If we had our eyes before, we lose them after, our closing with a temptation to sin:* This is the cause why we are not able (so long as we are carnall) to see our sinfulness, because we are sinfull as there need no other reason be given, why we are not acquainted with the pollutions of our garments, but this, because we are blind: so neither needs there any other reason be demanded why a sinner is not acquainted with his sinfulness, after you have once said and proved that he is a sinner: For sin is a violence offered to the soule, *Prov. 8. ult. vers.* It is a violence by which the soule is wounded, and maimed, as it were with the stroke of a sword, or other instrument of cruelty as I observe חמם signifies, now the soule is a tender thing like the eye: it beares not a wound, without losse of its sight and being once wounded by sin it cannot any more rightly discover sin: or if you read that נפשו *his life* still it speaks that danger danger

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The Naturall man's Blindnesse. 135

danger which is in sin on the account of its disabling the sinner from seeing it, *that wound that reacheth the life that reacheth the heart kills dead, and bereives the man of the sense of his condition:* he knowes not, nor can be, that he is dead, so it was with the first sinners among the creatures, Angels sinned and lost that perfect knowledge in which they were created, and had not known their sinfull state if an immediate, and winged vengeance had not overtaken them if the weight of those fetters the dismall noise of those chaines in which they are reserved to the *Judgment of the great day* had not awakned them, they had surely continued unacquainted with that sinfulness, which, their just punishment convinced them of: though it may perhaps admit a doubt, whether the fallen Angels may not have an adequate, speculative knowledge of their sinfull natures: yet it is beyond a doubt, they have not a Practicall, and right knowledg of it, whilest they adde to the number of their sins and treasure up wrath to the day of wrath.

** Non contemnenda
Quaestio de
Daemonum*

cognitione post peccatum proponi solet, nempe, an penitus post peccatum excitati sunt & omni cum Dei & Christi, & iniquitum aliarum rerum cognitione destituti an vero adhuc aliquam harum omnium teneant Cognitionem Hieron: Zanch: de oper: Dei l. 4. c. 7. part. 1.

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no contemptible question which is usually propounded concerning the knowledg of Devils since they sinned viz: whether they are not quite blinded as to have no knowledg of God and Christ, of equity and iniquity, or whether they yet retaine some knowledg of all these, though they know much, so much as convictions of the being, and justice of a Deity extort from them a beliefe of both, and strike them with terrour of the latter: yet it's undoubtly true, *They are since they sinned and for their sin so judicially blinded that they have not all that knowledg which they had before their sinne.* The just judg of all the world through his infinite wisedome hath made darknesse, and the blacknesse of darknesse, chaires to fetter them, who would not walke at liberty in the knowledg and obedience of the *Father of lights*: who so will please himselfe in the farther discussion of this, may consult the learned Author cited; The commentators on **Thom: & Lomb:* this the ill consequence of Sinne in these. It was no lesse on Adam and his sinfull off-spring, if we will perpend, and view the sad change which was introduced immediately upon his sinning: how soon did this spirituall Apoplexy seise on his understanding? how soone did he

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*Thom pri.
m: prim.
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2.7.5.14*

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Be. *The Naturall man's Blindnesse.* 137

pro- fall into a deep sleep, out of which none but
vills the voice of the son of God can awaken him!
not Scholars (for you should most consider
God this, you are most concerned in it) I presse
ther you especially with this consideration to
ese, take heed of sin; other considerations of e-
on- quall concernment to others, as well as to
city you, and of highest concernment to both, as
and Certaine ruine of their immortall soules.

yet Enkindling the fury and displeasure of the
med Almighty.

they Heaping up wrath against the day of
be- wrath.

the Deare rate you, and all who heare of
ath Christ sin at &c.

ffe, I passe over, my discourse leads me di-
like rectly to consider this peculiar malignity
nce which is in sin. For having proved that the
m- best Improved naturall parts cannot make
ay a discovery of Lust, and having given some
m- answer to the Enquiry why, or whence it is
on that he is so ignorant of it? and seeing it is
will because it hath so overspread him,
as Nothing could be more genuine and proper
g: to the precedent discourse, then to
se mind you, that sin is extreameley dangerous
he to such whose excellency is to know more
all then others. Nothing should bee a more
rousing

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rousing and awakening consideration to such an Audience then this, would you be content to spend your time, to waite your strength, to lay out your moneyes, to disappoint the hopes of the Church, to sadden the hearts of your friends, to breake the hearts and shorten the life of Parents, to gratifie the Divell, dishonour God, and lose your own soule for ever? Scholars would you be thus contented? I am perswaded better of you, and therefore hope to prevaile on some of you, to cast off sin, and to make hast so to do, because it is an evill which directly leads to a disappointment of you in your professed aimes, in your principall end, and in your peculiar excellency; you are Scholars, and you professedly aime at knowledge, therefore you came hither; you professe to aime at the best knowledge too, therefore you spend your time in comparing the severall pretences which are made, that you may find out which are *ἄντιστοιχίαι καὶ ὑποσυνέμνημα γράμματος*, (as the Apostle calls all knowledge, which is not an effect of Gospell light, and usefull to Gospell ends) and that on this discovery you may make the wisest choice, that you may avoid those which are *καρποφάνη*, and employ

1 Tim. 6.
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employ your thoughts on the more excellent way, viz. on the excellency of the knowledge of Christ Jesus our Lord. Now it is sin alone which will disappoint, it is sin alone that will befoole you, for this onely at first did, this onely now doth, obscure the mind, infatuate the judgment, and delude poor mistaken mortalls to the embraces of an empty shaddow of knowledge. Believe it Sirs, for at last it will appeare, that the largest extended knowledge of a sinner under the power of sin (however he may boast of it, as the fruit of a long and diligent search) is but the longer shaddow of one, who lives in a vicinity to the Sphere, in which the Sun of righteousness shines gloriously, and enlightens others, whilest no more light shines on him, then serves to cast the shaddow, and this, because his espoused sins keep him at a distance from the true light. The farther we are from the Sun, the greater shaddow we cast, but the lesser we see, so the more we are distant from God shining on us in the face of Christ, The greater shaddow of knowledge we may seem to cast, but really we see so much the lesse, our knowledge is still but a shaddow, darke, and vaine, onely fitted to seduce,

Phil. 3.8.

seduce, and make us lose our waies, like a darke and misty day to a traveller; onely fitted to encrease our sorrow and vexation, like an empty cisterne to a thirsty traveller in a tedious drought and heat. If you'll be Scholars indeed, and know much, and if you'll know with best knowledge too, you *must not be sinners, i.e. not live to this sin.* If you'll be thriving merchants in these intellectuall treasures, you must take heed you

1. Craze not your vessell, and make it unfit for so long a voyage, as you are to make.

2 Clogge it not, and make it faile flow; your greatest speed will be too little.

3. Straighen it not, and make it capable of holding little, when you come to lade it, so you must take heed of sin. It crazeth, and weakens, it clogges and retards, it straiteneth and contracts the understanding. This dangerous malignity of sin should, and I hope it will provoke you to abhorre it; you shall see farthest in a cleare and faire day. Let your daies be cleare from the black clouds of sin, and you shall see what others cannot.

2 If the best improved naturall parts cannot discover the sinfulnessse of that nature in

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in which Lust dwelleth: Then see the certaine ^{2. Inform.} and inevitable misery of the naturall man, ^{The natu-} how well soever he may be accomplished with inevitable ^{roll man's} externall and common endowments. If you ^{ruine and} would suppose him to know as much as all ^{miserie, be-} the Philosophers did, and if you adde to ^{cause he} this all the knowledge of these carnall men, ^{cānot know} who have now, or ever had a forme of know- ^{and diseafe,} ledge in the Law; and suppose all this centring in the breast of one man; yet this man (without a spirituall saving illumination from the holy Ghost) would remaine inevitably miserable (because unacquainted with his sinfull state) a dying man, as much without hope of recovery, as he is without sense of his diseafe. And this misery appears in that such a one

I. *Is now obnoxious to wrath, and lyable* I. *A naturall*
to the just sentence of God, but knowes not, or *man obno-*
considers it not. He is guilty before God, *xious to*
 but believes it not: he is in danger of Hell, *wrath, but*
 ready to drop into the lake of fire, and sees *knows it*
 not his danger: he considers not that a weak, *not.*
 single thread of life already scorcht, and
 that hath felt the fire, is the surest hold he
 yet hath to keep him out of unspeakable
 misery. Nay he never will believe this, for
 he cannot discover his sin, which hath
 brought

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brought him into this condition: and if *mercy* (preventing mercy) do not give him sight of it here, (timely) for his escape, *Naturall and Improved parts* cannot before it be too late to hope for an escape. If you know a traitour guilty of a piece of treason against a King, who can convict him, who will arrest, arraigne, and condemne him, and then execute the sentence, and yet the man all this while secure and carelesse, neither able to discover his danger by himselfe nor willing to see, and believe it discovered by another: would you not conclude him a lost man, without recovery? There's both the vilenesse, and uncleannesse of treason, and the guilt and obnoxiousnesse of it unto punishment, radicated in our natures, and we are to answer it to a King, who knowes the heart, and can convince us; who rules the world, and will judge us; who proceeds with justice, and must condemne us; who governes the world in truth, and doth execute his sentence: for his Government is no scare-crowd but a reall one; no scenicall Pageantry; but a solid constituted regiment, in which all his judgments are truly and really executed. And how then can such escape the condemnation of this judge, or the execution of

this

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mer this sentence? Farther yet

2. This Naturall man in his best Impro- 2. *Natu-*
ved abilities is inevitably miserable if left *rall manig-*
to himfelfe, because this undiscerned *sinfull* *novant of*
nature is still proceeding to farther wickednesse, *this fin, adds*
is ever adding sin to sin, and the man is not *fin to fin,*
sensible of it: like a man that blowes the fire, *runs far-*
which burnes the house over his head in *ther into*
stead of quenching it, enrageth it: Nor is *debt, and*
it a small degree of unhappinesse at this pre- *ruines him-*
sent, But the time will come, when it will *selfe.*
be found in truth the saddest unhappinesse
of the grossest selfe murderer; if you should
see a poor distracted man stabbing himselfe,
or cutting himselfe with swords, and laying
at such as offer their skill and paines to cure
him: what would you suppose were like to
be the end of this man? would you not give
him over for a lost man? what hope could
you have that he might be preserved? And
this is directly the case of the best Improved
naturall man, who not seeing his *sinfull state,*
nor knowing his *sinfull inclinations,* doth
securely rest *in the one,* and uncessantly fol-
low *the other.* Needs must he dye, who
flies in the face of his Physitian: and best
improved naturall men never yet acted
more soberly and orderly to their own safe-
ty;

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ty, they know not the misery of their state yet are adding to it, and this in a word

3. *Improved parts miserable, because they sin more pertinaciously and soberly.* 3. *With more pertinaciousnesse then other men, with more resolved, fixed, and sober mannesse, such do cum ratione insanire.* Poor men! they take themselves (and seem to others) to be the men, whose state should deserve admiration, not need pittie, who should rather be our Patternes for our imitation, then objects of our compassion; and thence it is they are fortified against those convincing Demonstrations, which conquer others, but scarce shake them. He is inevitably lost, whose Improvements do render him more obstinate in his opposition to his own safety, this is the case of a Natural man in his highest Improved naturalls without grace. The more these un sanctified accomplishments are increased in him, the more firmly he bottomes himselfe upon them, and stands out against renewing grace. *It is a worke for omnipotence to convert any, but it is a worke both of omnipotence and infinite wisdom to convert an Improved man, or a Scholar.* Grace seemes to conquer an Ignorant sinner only by Power, a Powerfull light shines on the understanding, and he receives the light, a powerfull heat falls

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on the hard heart, and melts it, a Powerfull hand then frames the heart to a right mould, without any long, rationall, or subtile dispute against the worke: but a learned sinner, an improved naturall man, seems to put grace to an exerting, as well its wisdom, as it's power for subduing him. He is ready to oppose, and dispute every beame of light, to harden himselfe against every softning consideration, in all which through this Ignorance he is wise and crafty to undoe himselfe, his carnall wisdom so disposing his opposition, that his pertinacy seems to him a well ordered and rationall constancy to his principles.

3. If the best improved naturall man cannot discover his sinfull state, as hath been already proved, *Then it cannot be, that he should dispose himselfe to desire, seek, or prize Christ and that grace which is dispensed in the Gospell.* He can never strongly desire, who doth not apprehend he needs the good he desireth. *Desire seemeth the first-borne of the needy and apprehensive soule.* When a mortally sick man is fast asleep, though he need a Physitian, yet he desireth him not, because he is not apprehensive of his need. The poor man who knowes his debts, and

*Inform. 3.
Highest improved
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what he needs to pay them hath strongest desires of a surety sufficient to prevent his Imprisonment, and these desires are proportioned to his apprehended need. Now so it is, that *our sinfulness is the reall ground of our need of Christ, and grace; our knowledge of this sinfulness is the immediate ground of our desire:* we therefore need him, because we are sinfull, we therefore desire him, because we know we are sinfull. Now where we cannot come to a due and right knowledge of our sinfulness, it is not possible we should come to a right or due desire of Christ, who is pretious onely to the soule that needs, and is sensible he needeth grace. Whence it is that the spirit of God in drawing the sinner to close with Christ, doth still manifest and exert his power in illuminating and convincing the soule. *All true desires of Grace are wrought in the soule by the spirit of God, shewing, and clearing it up to us that we need grace.* If the best Improved naturall man cannot see how sinfull he is, he cannot see how much he needeth a Jesus, and he never desired him entirely and enough, who knew not this. *Naaman* had never desired to make a tryall what the Prophet could do for his recovery, if he had not been

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been apprehensive of his urgent necessity to be healed of his leprosy. That man who knows not that his nature is disposed and stands bent to depart from God, and to leave the way of holinesse, cannot prepare himselfe to seek after that Grace which may powerfully change this sinfull nature. There is both a *morall* and *naturall impossibility* in it: a *morall impossibility* on this account, that he believes there is no need of such a change. Now it is Morally impossible that a man should apprehend his condition, such, as needs no change, and yet dispose himselfe to the change of it. Indeed a man may have wavering, unconstant, and imperfect apprehensions that his state is indifferently good, and there is no absolute necessity of a change; yet that it might be better if it were changed. And such a man may at once seeme content and perswaded that he needs not change, and yet attempt it: but where a full, constant, and fixed apprehension in the mind, that there is no need at all to change, and that (it is doubted by him) the change will not better him, it is morally impossible he should dispose himselfe to change it: which is the case of a well improved carnall man, whose apprehensi-

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ons of his selfe sufficiency and present perfect condition are fixed and constant: and though he desires an addition of more degrees of naturall excellencies, yet he is unwilling to that change, which now would alter the very nature of them, and make his carnall wisdom, spirituall; his common rationall perfections, especiall, saving conversion, his earthy, worldly mind, Heavenly, and suited to the Gospell. *There is also a Naturall cannot, or Impossibility in this thing.* A highly improved naturall man remaines naturall still, and standeth entirely bent toward this his naturall estate, much delighted in it, and satisfied with it: and *it is naturally impossible that nature should desire that change which will destroy it:* and since sin hath so incorporated it selfe into our natures, that it is in a sense become naturall to us, and we cannot savingly receive grace but with the destruction of naturalized sin, it will be a truth that it is naturally impossible, that a naturall man, however well improved, should dispose himselfe to a desire of heart-changing and renewing grace. Though the carnall mind know not its need of Grace to desire it, yet it knows there is a contrariety in, grace to sin, to destroy it, and

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and therefore he opposeth it; as a man in a Phrensy, through the violence of a fever doth not know his need of suitable applications to desire them, yet may know the smart, trouble, and bitternesse of the applications to rage against them, and thrust them from him; or as we observe it in children more frequently, the knowledge of that sensible unpleasantnesse which is in Physick maketh them strongly dislike it, so the naturall man *knowes by report so much of the nature and working of grace, so much of apparent unpleasantnesse to the flesh, as to reject it, but he knowes not so much of his own need, as to desire it.* Nor can the Naturall man raise himselfe to an esteeme of Christ and Grace through him; which appeares most evidently from the consideration of his utter inability to discover his need of Christ and grace. *Need enhaunceth the price of every good and apprehended need, raiseth our value of it.* These two, *sense of want, and apprehension of worth* go hand in hand, equally increasing in us; and when the former abateth, the latter cannot but sink also. How doth the hungry *Eſau* prize a meane dinner, when his sense is so prevalent, that it suggests a necessity of a present, speedy supply, or an inevitable

inevitable certaintie of death, sense of his want raiseth a contemptible dish of Pottage to a value equall to his Birth-right. Prophane *Esau*! How meanly wouldst thou have thought of such a charity (in the midst of thy venison feast) at another time, if thou mightest have had it of gift then, thou wouldst not have accounted it worth thine acceptance: now in want upon sale, thou thinkest it worth thy choicest excellencies: surely as each suppe abated somewhat of his hunger, and the sense of his need, so it abated his esteeme and value of the purchase, and the last of his dish was least of value to him. It is much so in all present outward good we stand in need of, our use of them abates our need, and this sinks the price of them. Now though the more we have of Christ and grace, the more we prize them, and reasonably may, justly ought to improve our value of them. In which respect there is a difference between our value of *externall, common good*, which decreaseth ordinarily as our use of them is free, continued, and full, and *these spirituell and heavenly goods*, whose value Improves upon their use, and is raised as we are acquainted with them. The more free, continued, and full

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our enjoyment of Christ is, and the Improvement of grace is, the more we shall prize them: but though here be a difference in the issue, or event of Enjoyment, yet there is a very great likenesse and agreement between them in the motive and enducement to value and esteem them. Though the event of a full meale; and the event of a full communication of grace be so different, that the hungry one filled loathes the sweetnesse of a honey combe, refuseth and sleights it, whilest the gracious soule so filled desires more, and Pray's to be continued in this, or taken into fuller banqueting roomes, and highly prizeth such farther spirituall feastings: yet both were induced by the same generall and common argument at first to value, and prize these different Goods. An apprehension of our need, and a sense of the suitablenesse in these to our need, raiseth our esteeme of them. So that if best improved parts cannot see sin, nor can they see their need of grace, nor the high value and price of Grace.

4. If the naturall man with best Improve- *Inform. 4.*
ments and advantages, short of saving re-
newing grace, cannot discover that mystery *highest im-*
of iniquity which dwells in his nature, *proved parts*
Then cannot puri-
fy, and make

*themselves certainly it is not a thing possible for him by
 really holy. all his naturall improved parts to purify and
 cleanse himselfe, to make himselfe holy in the
 esteeme, and judgment of the heart-searching
 God; when he hath done what he can (and it
 may be done very much in our account) yet still his worke is short of effecting any
 true reall holynesse; sanctification and reno-
 vation of sinfull nature is the worke onely
 of one who is acquainted aright with his
 own heart which is to be cleansed and the
 word of God by which it is to be cleansed;
 and it is his worke not originally, and prin-
 cipally, as an efficient, first producing cause
 of it, for this is the spirit of God, powerfully
 changing the heart, & continually promoting
 & carrying on the change to perfection; yet
 it's the work also of the quickned, renewed
 soule, which having received principles of
 life and a power to act spiritually doth co-
 worke with the spirit to the perfecting of
 that holiness which is begun: in the first
 mighty change of the heart, God gives a
 power, and actuates it to the finishing of
 this glorious worke. *Through grace we are
 what we are;* what we are of Saints, all that
 beeing which we have as new creatures is
 the product of a cause infinitely greater
 then*

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then the highest, and best improved nature. Improved parts may indeed, lop off some luxuriant boughes, and cut off the outermost branches which would prove hurtfull to himselfe, improved parts may bind up the more stragling branches, that they should not impede, and offend others and yet the tree will be still corrupt and bring forth no better fruit then what is the fruit of *Sedome and clusters of Gomorrah*, it is not the neat trimming of the thorne that will make it a figge-tree, the root and stock must be changed, or it abides the same, and brings forth fruit like it selfe: uselesse and corrupt vessels must have an other kind of cleansing then an outside washing, or wipeing them. If you did see a man painting a Sepulchre, and so doing should tell you he hoped to make it cleane, and fit for another tenant then rottennesse, and dead mens bones, would you not soone tell him that if he drew all the goodly colours that art could furnish him with, yet he would never be able to do this since he either knowes not, or else doth not consider that there is unseene rottennesse within, which must he cast out: He that knowes not how sinfull the frame of his heart is, will not make it his businesse to purifie

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rifie his heart, *And an unclean heart never yet was accounted by a righteous judge consistent with holynesse much lesse can it be a principle of holynesse:* Now then so it is that after all the paines a naturall well improved man hath taken in pursuance of his seeming holynesse, there remains in him an unclean heart which is the spring of all his actions and how can they be clean or holy then? the method which Christ prescribes *Mat. 11. 33.* is this to begin with that which is hidder from the naturall man, to make a bad heart good, and then a bad life will be good. Until this be done there will be no true real holynesse, *All the glorious appearances, and outsidcs without a renewed heart are in account of God nothing better then glittering sins,* so farre then, as the naturall improved man is from holynesse of heart so farre is he from truth of holynesse, and so farre as he is from knowing his sinfull heart, so farre is he from purifying it, for cleansing of the heart is that work which requireth a knowing of the heart in order to the cleansing it. *There is never more sanctity of heart, then there is knowledge of the heart, though there is many times more knowledge, then there is sanctity:* Now if it be, (as hath been proved,) a worke greater

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ger then a naturall improved man can do to
know, it is certainly a greater worke to pu-
rify the heart then his best parts can either
begin or ever finish, this wound must be
thoroughly searched ere it will be soundly cu-
red, *Naturall men* do but skin it over, when
they have applyed all the healing playsters
they can. I beseech you, Scholars (you are
most in danger to be deceived with this see-
ming holynesse) consider this, your ripe parts,
your advantages of learning, and education
are not of themselves sufficient to make you
holy: but they may be dangerously managed
by a deceitfull heart, and a malicious Devill
to cheat you and make you rely on a broken
reed which will assuredly pierce you through
instead of supporting you: I am perswaded
friends, who ever you are that either heare,
or read the prooffe and confirmation of the
Doctrine, you believe it is a truth, and I
doubt not, you do see how closely *these two*
are knit together, ignorance of our sinfullnesse
and inability to cleanse our selves, as ignorance
of the disease and inability to cure it: I there-
fore desire you but to consider it, with this
seasonable admonition, that if thou who
viewest these lines art a man of parts, and
education by which a blamelesse morality
hath

hath been thy more constant course (if thou art such a one consider) thou art in very great danger of concluding this to be really holynesse, and sufficient to the end thou intendest, and thy danger is the greater seeing thy parts and education make thy life come neerer and seeme liker to really holynesse: and it is hee cheates most unavoidably who doth counterfeite most exactly: the greater thy parts are, the better thy education is, if still thou remaine carnall, the more artificially thou mayest play the hypocrite, and the more certainly deceive thy selfe, and assuredly thou dost so, if thou wilt be thine own Physitian, and heale a spirituall disease with a course of Physick so disproportioned to it, this disease hath seised the heart, it affecteth the most inward, and vitall parts primarily, and it doth thence affect the outward parts the tongue indeed is affected, as appeares by the oaths, curses, railings of some, by the lascivious, wanton, and unfavoury discourse of others, the impertinent, vaine and unprofitable words which we daily heare, so are all members of the body affected with this disease, which the Apostle calls by the name of *yeelding them weapons of unrighteousnesse and servants unto sin*, yet the roote, and spring of it,

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is in the most secret and inward of the man which must be cured, or else we lose our labour as he certainly doth whose sicknesse is seated in the vitall and inward parts, but he useth onely externall and outward application of medicines for his cure.

Use. 2.

A second use, of the Doctrine of naturall men's ignorance of their sinfull nature and their utter inability of discovering it by the best improvement of parts, without renewing grace, shall be a caution and warning to all but especially to Scholars that they take heed.

For Cauti-
on.

1. *Lest they attempt, and set upon the discovery of this sin by meere Naturall improvements, and lest they conclude they have made a discovery of it by such: beware of the attempt as you would beware of that which is certainly unfeisable in the course that is taken, as you would beware of venturing on an impossibility; losse of labour (which I foretell you will be the end of your attempt) me thinks should warne you of this, take heed of concluding you have discovered it as you would take heed of being mistaken in a matter of weight and moment: If you rest upon it, and determine that you have discovered this when indeed you have not what an error will you runne your soules into?*

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into? How dangerously will you deceive
your selves? How inevitably do you un-
doe your selves? If thou who readest these
lines should'st as cleerely see it proved to
thee that thou couldst not discover a false
title from a true one, as it hath been proved
thou can'st not discover a desperately de-
ceitfull heart, a very sinfull nature, would'st
thou venture on a great purchase? and lay
out all thy wealth on it? and runne the
hazard of being deceived? would'st thou ex-
amine the title by no better helps then thy
owne naturall wit and sagacity? would'st
thou do so? I know thou would'st not.
*And yet wilt thou run this hazard? and ven-
ture all the happynesse thou expectest? and are
capable of this? dost thou dare to lay the stress
of thy eternall welfare on such a foundation as
is sure in nothing but to deceive thee! O that
all would, and I beseech you Scholars
(whose parts I highly prize and value whose
danger in this I partly know) that you will
consider a while. Can you goe to Heaven
with uncleane hearts? with sinfull natures?
can any thing that is uncleane? or that defileth
enter there? shall any who worketh iniquity
dwell in the holy hill? And how can such un-
cleane things as the naturall heart enter? How*

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shall that which defileth the whole life? that
Polluteth every action? whose worke is nothing
else but to increase abomination? how shall this
dwell in his presence who hateth sin with an in-
finite hatred who knowes, and will judge, in ano-
ther kind of manner then now men judge them-
selves? I confesse if God never would rip
up the breasts of men, if he would never
anatomize them, nor turne their inside out-
ward, if he would never search the heart,
and try the reins, then might I have spar-
red this Admonition, for it were then no
great matter whether men did enquire into
themselves, or upon enquiry whether they
discovered any thing, or not: But since
God hath purposed to try, and discover the
very secrets of the heart, since his judgment
will be according to truth, (be our judgment
of our selves what it will) it is of highest
concernment to us, that we proceed in judg-
ing our selves (so neere as we can) by the
same rule, and make the same discovery,
which God will make when he judgeth. And
this he never will, or can do who makes no
farther enquiry then his best improved parts
can discover. In a word thou who makest
this enquiry, and reitest satisfied in it, wilt
find thy selfe as farre mistaken, as that ma-
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lefactor, who in the prison makes a sleight
 businesse of his felony, and examines it with
 a voluntary hiding of that which his judge
 knowes and which is undoubtedly enough
 to hang him, and upon this pronounceth him-
 selfe guiltlesse. Tremble at the thoughts
 of that soule's amazement which here de-
 ceives it selfe with such insufficient search,
 which relyeth on this deceit, and finds the
 greatnesse of it at last, when God discovers
 it to him, that he is not fit for an undefiled
 inheritance who hath so defiled a heart, and
 uncleane nature: be not deceived thou must
 be cleansed or eternally perish, if thou wilt
 be cleansed thou must know thy unclean-
 nesse, and vilenesse, in other manner then
 yet any naturall, (though imptoved) man
 ever knew upon enquirie into it by his best
 naturall abilities, and therefore as thou ten-
 derest the issue of thy soule, which will be
 of eternall and infinite moment to thee, be-
 ware of this light which cannot discover,
 beware of resting in this partiall and false
 knowledg which thou mayest possibly get
 by more refined naturals. Take heed thy
 knowledg be no more then of the unrea-
 sonablenesse of thy sinfull frame, and moti-
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spirituall wickednesse of them, and of that contrariety that a naturall heart hath in it to a spirituall law: *Hell is full of the knowledge of sin's unreasonablenesse, and the way to hell may be full of this knowledge too, and I would not thou shouldst rest in that knowledge which is not the direct and certaine way to escape hell,* take heed of resting in that knowledge of this sin to which the improvement of naturall parts may carry thee, in the generall, whilst thou do'st not in particular see how it intermixeth with every duty, so that thou needest grace to pardon and accept it, and a mediatur to procure both: it is a dangerous mistake which the naturall man runnes himselfe into when he seeth not the iniquity which is in his duties when he seeth not how sinfull he is in all his religious services: it is a mistake, that exposeth him to proud thoughts of himselfe, and of his duties, that excites him to rest in himselfe, that causeth him to keep at greater distance from Christ, to undervalue pardoning mercy, and free grace, to increase his sins (for resting on duty redound's much to the encrease of sin,) to render him hateful in the account of God, who is a professed enemy to every proud person: Now such are the fruits of this knowledg we

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warne you of, take heed of it.

2.
Caution.
Against re-
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men in their
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contrary to
the experi-
ence of
Saints, and
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Scripture.

2. The we have very good reason to beware how much we give to the judgment & opinions of learned & improved men in this point which never any of them whilst naturall could fully discover, and in which they have ever been prone to advance nature, and debase grace, in which they have generally set the crowne on Nature's head which they admired, in the meane while robbing grace which they knew not. Me thinks I need not say much to advise you in this, would any of you rely much on the judgment of a boasting ignoramus? when thou art sick thou advisest (not with one that never did, or ever will be able to find out that disease but) with one who is known, either to have already discovered it, or that is known to have skill so as to do it, if any can. When thou travellest, and needest a guide, thou wilt not take him, thou art sure will mislead thee, but cannot direct thee; it is no whit lesse folly to rest on the opinion of those learned men who speake of this without an experienced observation of this sin in their hearts, it is of much moment in this point that we have somewhat of assurance, that the man is a Saint and renewed in the Spirit of his mind whose judgment

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ment we take concerning this, it is I hope
fully proved that *great measures of unsanctified learning and grosse ignorance of this sinne may be both in the same person*, that I do not need insist on farther prooffe; I onely desire you not to trust to the opinions of them in matters they do not understand; I do not dissuade you from valuing them, and expressing your value of them by giving what is due to their opinions, in the things they are learned in. But I warne you to take heed, that you do not rely on their judgment, and opinions though seemingly backed with strong probabilities, and reasons in this and other points which are known aright onely by a sanctified and regenerate soule. Many of those who have erred in this doctrine have been men of great parts and abilities, so are many of those who at this day do mistake this whole doctrine and it is (beside what we have said already) to be accounted among the hidden things which are *not revealed to the wise and prudent*. For whether *Mat. 11.* you referre the relative *τὸ ὅλον* to the whole chapter, or to the 20th verse, and those which follow onely: yet still you'll find that the doctrine of Repentance, and Remission of sins: the doctrine of Salvation, and redem-

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ption from wrath which we deserve, from sin under the power of which we are by nature: compriseth the things here intended. And if resistance and the doctrine thereof in its full extent, and latitude be the comprehensive summe which is here aimed at, and which is hidden from the wise, and prudent then we have ground to beware how farre we rely on the opinions and assertions of these men, who cannot discover the truth which lyeth hidden under a vaile which

1. Their impotence and inability hath drawn over it, (they are not able to discover it)

2. Their unwillingnesse to know, hath brought on them (they are loth to be acquainted with it)

3. Judiciall blindnesse hath drawn over it (that they shall not, because they will not)

It is safer much to heare the opinion of a saint experienced in his own heart, and well versed in the Scripture, touching this then any of the learned naturall men, who are unacquainted with the continuall opposition their naturall hearts do make against the Law of God: I had rather heare a souldier who was not onely an eye witnesse but a chiefe combatant give the relation of the fight

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fight, then one who (though never so well skilled in the speculative part of military discipline) speaks onely according to the rules of his art, *I shall rather trust a conflicting soule, and believe his relation, both that, there is such an enemy, and that, he is within us continually levying warre against us: then trust the seeming reasons of learned men against it, or the determinations of those who speake onely their speculations.* The seeing eye is to be trusted in the judgment of Colours, before the learned head which onely discourseth over his blind studies: the enlightened soule sees what it reports and is to be credited. The learned naturall man wanteth eyes to see and speaks by hearesay what this sinne is, the right knowledg of which is one of the things of the spirit of God, which he receiveth not, nor can he untill changed from naturall, to spirituall.

In a word the whole doctrine of the crosse of Christ (i.e.) our delivrance from sin, and the consequents of sinne, by the death of Christ: The doctrine of our fall, and misery: of our sinfulness, and inability to good: of our restauration, and renovation, &c. are in the whole contexture of them accounted *foolishnesse by the wise among the Greeks and*
M 3 *Jewes,*

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Jewes (i.e.) by the choicest men for naturall Parts, and the improvement of them, both within and without the Church, And can it be expected? that a man who thinks himselfe a wise man should strictly enquire into that which he accounteth folly, or care to have an insight in any part of that, which he esteemes as much below him and his thoughts, as a foole is below a wise man? and folly it selfe, below excellent wisdom and understanding? if you would then choose you a master to teach you more fully this doctrine leave the Schooles of Pharisees, Scribes, disputers of this world (whose wisdom God hath insatuated) and go to the convinced, humbled, and sanctified soule, and aske him concerning it. Scholars whose businesse lies among the volumes of writers, whose various positions, and doctrines divide from the truth, as well as from each other, be you especially advised to try, before you trust, every thing you meet with in men's writings, which are accounted profound and learned; and be perswaded to enquire what experience, (arising from the conflict between grace and corruption, between holy principles and remaining lusts,) will informe you in this weighty truth: Prize and keep

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keep close to the sound Doctrine which holinesse and learning jointly improved have delivered to us from the Scriptures, and which you may meet with up and downe in the writings of our English Practicall Divines, whom you may trult whilest you must dissent from others that are accounted more learned.

3. *Then let it not be a stumbling block to us,* ^{3. Caution.}
that so many men, of choicest parts, of highest ^{Learned}
improvements, do so little regard, so little desire, ^{men's}
and labour after: So little value, and esteem ^{slighting}
sanctifying, and renewing grace: take not an ^{grace be a}
offence at the thinnesse of learned men, that ^{stumbling}
they croud not towards the fountaine opened ^{block to us.}
for sinne and for uncleannesse to the house of ^{2cc. 13 1.}
Judah and to the inhabitants of Jerusalem,
were no other reason at hand which might be given, this which ariseth from their ignorance, and unbeliefe of the sinfulnessse, and uncleannesse of their nature were abundantly sufficient to satisfy us why they doe not throng after that Grace, which might cleanse, and purifie them. Why shouldest thou wonder that blind men walke up and downe in garments all over foule, and dirty and never goe to the river where they might be washed? And why shouldest thou

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thou wonder then, that blind souls, possessed with opinion of their own purity, and holinesse, being ignorant of that masse of corruption, which lyeth hidden in their heart should stand at distance, farre off from Christ, and grace, which might cleanse them. Thou wouldst not be offended to see a company of desperate sick persons insensible of their danger go by, and neither call at, or go into the Physician's house to be healed. This should not (I am very confident) beat thee off from going thy selfe to be healed since thou knowest thy disease. Now then why should it be a scandall? or a discouragement to thee? because few learned men go to Christ, especially now that thou art warned of it, and hast heard this reason given thee; thou hearest, that they cannot see their need of Christ with the best helpes of nature, and education, and therefore they keepe off from him. But observe it, Who do more readily? more speedily close with grace then these men when once they are enlightned and savingly convinced? I think no men make more haste to *the city of refuge* then these men, when once the spirit of God doth convince them, that justice pursues them, and when the conviction

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is set home, so that they have reall apprehensions of their dangsr; and there is a good reason for this halte they make before others viz: Usually they have clearer, distincter, and deeper apprehensions of their state, and condition then other men, and *the cleerer and deeper our apprehensions are the speedier our attempt will be to escape those dangers which we apprehend are likely to fall on us.* Now there are two things which do render these men's apprehensions more cleare and distinct viz:

1. Greater measure of light shining into the understanding, and overpowering all its false lights which the man (proud once of his parts) did before set up, for as a man who walk's by a weake, and glimmering light would refuse that light for his guide which another that was wholly in darknesse and knew himselfe so to be in the darke, would readily embrace; so is it here, many that have great parts and abilities shining in them like starres, or comets in the night will put off that weaker convincing light of the truth, which one who findeth himselfe all benighted rejoyceth to see though but a starre, the least degree of light, and is convinced soundly; whereas more and stronger light

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light is needfull to convince a learned sinner thoroughly and savingly. Hence it is that they so much differ in so little time in their apprehensions of impending danger, *the naturall learned man had apprehensions of the excellency of his soule, of the power of a God to punish, of the great misery and unhappinesse, which the soule must needs lie under, if this God proceed to punish: he can discourse of the insupportable paine which Immateriall soules endure,* this he can do upon maximes of Reason, so that the man doth see somewhat before the saving illumination of the spirit of God doth enlighten him with a better light, but so soone as this shines in upon him, he doth with the advantage which the other affords him, see much more of these things, and his own danger: and accordingly hasteneth his escape from it. Thus acquired Improvements under a through worke of conviction halten men from the danger they were in. Againe

2. Improved parts lie usually in a soule that is of larger and vaster capacity, so that it sooner receives much of spirituall light, and hath larger and more extensive apprehensions of the excellency of Grace and mercy in a Jesus. And so upon through
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Convictions flyeth more speedily to Christ, and riseth higher in it's value of Christ. So that if you needs will eye, and take example by learned men, then look on those who are under a saving worke of the spirit of God, and judge by their apprehensions and value of Grace. Now, what will be the apprehensions and value which the rest so enlightened will have of the same grace: if you will resolve to weigh Grace in the scales of learned and improved men, then borrow *St. Paul's* scales and weights, which be used after conversion, or under the worke of conviction, and judge as he did of Grace, when he *had obtained mercy through exceeding abundant grace in our Lord.* When he came to judge of things aright, and esteemed what was once his gaine now to be losse and dung for the excellency of *Jesus his Lord.* There are none can better esteeme grace, then learned Saints, and yet none more vilify it then learned ungodly men, stumble not at these, but be perswaded to follow the other.

3 If the best improved parts cannot discover the sinfulness of our polluted natures, and if there be so different a knowledge of this in the regenerate and unregenerate, as we have already endeavoured to evince, *Use 3: of Tryall. Try then what your knowledge of this sin is.*
Then

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Then, I intreat you, try what is your knowledge of the sinfull nature you carry about you. Put the Question to your selves, Do I know this indwelling lust as Paul knew it? if I might at any time presse this use, I may now, for no men are so much in danger of taking a false and insufficient knowledge of this for true and sufficient, as are Scholars who know much, as of other things so of this also, in the speculative part of it. And I know a deceitfull heart is apt to suggest to us scholars, that what we know of this is enough. But we must not trust our own hearts much in this, or in any thing else of weight and moment: and therefore I take the boldnesse to renew my request, to reinforce the advice to you scholars, try your knowledge. And I do this, (beside the weighty considerations equally obliging us with others) on some more speciall considerations obliging us Scholars more then others, and I intreate you to weigh them.

1. Greater
pronesse to
mistake,

1 You are in a more apparent danger of being deceived with a common superficial knowledge of this then others are, whose employments do not engage them to a search after all knowledge. We are prone to aime at knowledge for its own sake, and think it enough that we know, though

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though this knowledge have no influence upon our heart and life; when we have attained some knowledge of this, we haste many times to the attainment of some farther knowledge; and so by an eager pursuit of what is not yet attained, we are in danger of contenting our selves with a generall speculative knowledge of this, that we may speed on to the discovery of other things, whereas other men once getting a discovery of this sin are usually, or may be more intent, and dwell longer on the consideration of it. Many things make it more easie for us to be miltaken in the knowledge of this: as

1. *Pronesse to measure the knowledge of this by that we have of other things*, which are not of such weight and moment, and that have not so much influence on our soules in the matters of grace and holynesse.

2. *Frequent temptations with which Satan follow's us*, to render this knowledge unprofitable, and uleesse to us. If this doctrine be well understood and soundly preached, it shakes the very foundations of his Kingdome, therefore he will corrupt it.

3. *Precellence and greater measures of speculative knowledge, then others have of it.* A
scholar

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scholar is able to discourse more largely in the whole doctrine of it, perhaps than another, and tell you what apprehensions heathen Philosophers had of it, what doctrines the *Pelagians* delivered in this matter, what the Schoolmen, Remonstrants, Socinians, Anabaptists, or others teach concerning it; yet who knowes none of these, but only the naked truth of this doctrine, and improves it to holinesse, knoweth more truly then such a learned scholar.

4. *A Scholars knowledge is usually a more common and generall worke of the spirit of God in carrying him on in his ordinary and professed intendment of getting knowledge; whereas in others, there is more of the speciall worke of the spirit of God, now it is more easie to mistake under a common, then speciall work of the spirit of God.*

5. Farther yet scholars may more easily mistake in their Knowledge of this then other men, in regard *they apprehend many times more strength in the opposition men make to the truth, then indeed there is, and so do with lesse certainty and with more wavering hold this truth. Let us then bring our knowledge to the tryall, lest we certainly be deceived, where we so easily may be deceived.*

Let

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2. Let us do it next the rather, *because if we be deceived in this; it is of dangerous consequence to us, and to our eternall concernment, in mistake of much more dangerous consequence then untoing.* ^{2: Greater danger to themselves} others, for it exposeth us scholars to a greater danger of continuing in a formall, superficial, externall, and insufficient course of obedience, and seeming purity. And who is engaged in this with any competent measure of knowledge to hide, or defend, or excuse himselfe, is in one of the greatest dangers of undoing himselfe; is armed most unhappily against convictions of the word and spirit of God, and is like to stand out against all meanes of a reall, heart, spirituall, and saving change and sanctification. We may in all likelyhood sooner convince a prophane, loose, and wicked sinner, that is as yet ignorant of his sinfulness by nature, than we can a Morall, temperate, and sober scholar, who knows much of this with a speculative knowledge, and suppresseth much the working of this sin by his morall principles and advantages. Scholars who are outwardly blamelesse, but not inwardly sanctified, and who have somewhat of the knowledge of this sin in their heads, but nothing of the experienced heart knowledge of

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of it in their soules, are the men most in danger to live and dye in a formall seeming holynesse, in an outside glorious shew, with insides full of corruption and rottennesse: they are most in danger to passe among men, and with themselves for Saints, while there is nothing at all of the saint in their heart, nor any thing. but the hypocrite, and painted Sepulcher in their life. *Your danger is greater, let your search be stricter then other men's.*

3. *Greater endange-
ring of o-
thers.*

3 Try your knowledge of this, because it is a truth of Generall influence on the heart and life of men: and either doth much promote their reall holynesse, when it is rightly unfolded and set home upon them, or else much impede & retarde it, when it is not rightly apprehended by us, and unfolded to them. A learned man erring in this, endangers his hearers, and though I intend not particularly to insist on these dangers, yet this I say in the generall, That the preacher who hath no other knowledge of this sin, then the Pharisees had, shall have no better disciples then they had. If you would not then expose them to the dangerous mistakes of seeming holynesse, of counterfeite regeneration &c. look to it, and see that your knowledge be right in this particular,

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Consider the safety and welfare of pretious soules is concerned in this, they may perish through a mistake of their naturall condition, into which mistake yours may lead them, and it is dreadfull to have blood of soules lying on your head. Scholars seldome are single in their errors, and the more eminent they are, the more dangerously do they erre: and I know not a point, wherein there is much more danger attends our mistake, then doth attend our errour in this, and the doctrines depending on it. What more dangerous and destructive, then that errour which leads us from powerfull and irresistible Grace? then that which hath direct tendency to undervalue Grace? what more pernicious then that mistake which leaves a heart secretly corrupt and unholy? and tends to the binding up the soule under this untill the heart-searching God discovers and judges it? *It is a soule-damning errour, which doth ensnare the soule in a partiall, outside, and insufficient renovation.* Now of such tendency is this to our persons, and of such sad consequence will it be to others who may possibly be hearers, *blind leaders of the blind untill both fall into the ditch, will be the finall and last issue of us, and our followers, if*

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we

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we mistake such weighty necessary truths as these are.

4. Consider next, if you have not cause to enquire and examine your knowledge of this, whether you had not need be more diligent by much then others, on account of *more eminent and exemplary holynesse expected from you. Men do* (and reason good they should) *expect more perfect and exact holynesse from you then from others.* You know more of your master's will then they, you know more of the excellency of holynesse, you know more of the reward to holynesse, you know more of the vilenesse of sin, of the unsuitableness of sin to your admired and noble soule, and reason &c. on these and many other accounts it is expected that you should be more holy then others. Now if you mistake in this doctrine, which rightly understood hath notable influence on the soule in order to exemplary holynesse, you will certainly fall farre short of your Duty, and your friends expectation. Now an ingenious spirit is very solicitous not to fall short of his friends rationall and just hopes, I speak to many such now I hope, and therefore I promise my selfe of you a serious tryall of this.

4 Lastly,

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5. Lastly that I may perswade you to try
 consider your knowledge mistaken through
 want of due tryall and examination, will be an
 advantage which Satan and your own corrupt
 hearts will take, and improve to further hard-
 ning you in sin, and estranging you from con-
 version. Mistaken knowledge will not re-
 maine a thing of indifferent nature, but it
 will eventually prove a great

1. Emboldning you to cherish and foster
 those thoughts, that frame of heart, which
 should be mortified and subdued, and the Di-
 vell will be ever animating you to venture

so far, as your doubts or mistaken know-
 ledge can suggest you, possibly may venture,

2. Beside the Divell will improve your mi-
 staken knowledge in this point to a craftinesse
 and sublety of improving this sin, under a
 pretence and colour of innocency and sinlesse
 pleasing or humouring our naturall desires;

we must not neglect the search after one,
 who lurkes in our family, and cannot but
 cut our throats, if we suffer him under any
 disguise whatever; this old man mistaken
 will murder sonles, therefore &c. Try whe-
 ther you have discovered him, be diligent in
 the tryall of your knowledge concerning
 your sinfull natures. But you will enquire,

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how may we discerne the nature of the knowledge we have of this sin? How may we find whether our knowledge be true, right, and such as the enlightned soule, such as *St Paul*, had? well then, hoping thou who so enquirest art in good earnest, I will referre thee to the differences which are assigned already, by which thou mayest know what kind of knowledge the unregenerate hath of this sin, and what the regenerate man hath, and then comparing thy knowledge with those differences, thou mayest most certainly judge what thy knowledge is. Consider, is it a *spirituall knowledge*? canst thou discerne the *spirituall iniquity*, as well as the *unreasonable iniquity* of thy sinfull nature? Canst thou make out the sinfulness of thy nature, and prove it by Practicall and experienced premises? Canst thou discerne how it intermixeth it selfe with all thy duties? dost thou really see this? canst thou heartily grieve for thy sinfull nature? dost thou see reall cause of humbling thy soule for this? canst thou set thy selfe with all thy soule to oppose this sin? canst thou spend thy time, and lay out thy paines to throw him out of doors, which will (in spite of thee) keep possession, untill the house be pulled

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pulled down? Doth thy knowledge of this *indwelling lust* provoke thee to hate and detest it? canst thou truly say, thou dost loath it; that it is that which thou canst not on any account be reconciled to? And tell me what are thy affections to that holy law which forbids this sin? dost thou heartily embrace that commandment which prohibits thy soule, lest it should fulfill the inordinate desires of this lust? or couldst thou wish there were no law to forbid thee? consider what certainty thou hast in thy knowledge? dost thou waver, or art thou fixed in thy judgment? and seest what all the proud world will not see or believe? dost thou as *St. Paul*, see another law in thy members? and is this seeing thy believing? Answer these Queries in singlenesse of heart, and do not either deceive us, or flatter thy selfe, and thou mayest come to know what thy knowledge is of this sinfull frame of heart. For farther examination, I referre you to the perusall of those differencing and distinguishing notes laid down already, to which I will adde two or three more now, and so

1. Note of
Tryall.

First, *Observe what tendency thy knowledge hath to the advancement of Grace, to the exal-* ^{Right} *knowledge of* ^{this} *advancing* ^{ceas} *grace.*

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zing free and powerfull Grace; or what tendency it hath toward the debasing of Grace; by this thou mayest give a good Ghesse at thy knowledge; so much as in it is working to the exalting of Grace, so much there is of the true and right kind of knowledge, the more thou givest of glory to the grace of Christ, the more thou demonstratest thy thorough acquaintance with thy sinfull nature. Doest thou with *Paul* see cause to praise God through Jesus Christ, for setting thee free from this spirituall bondage? doest thou see thy uncleane nature with an eye which prizeth and valueth that Grace, which hath in part already, and will in full and perfect manner ere long cleanse thee. The leper under the Law never knew his leprosie aright, untill this knowledge made him seek the remedy for cleansing, and thankfull that he was cleansed from it. So likewise it is never right Knowledge of our spirituall leprosie, untill it tend to an applying our selves to Grace for healing it, and end in admiration and praise of Grace, that we are healed.

3 Note.
Right
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relies on

2. Next look well *whither doth thy knowledge send thee for power and strength to oppose and subdue thy strong lusts?* If thy Knowledge
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of thy sinfull nature be such, that it doth ^{powerfull} convince thee of thine inability to conquer ^{Grace to op-} thy lusts, of thine insufficiency to perfect ^{pose lust.} any good change wrought in thee, it is a very good signe thy Knowledge is a right, and sufficient Knowledge of this Lust. And if this conviction **tend to a serious** application of thy soule to Christ, for a present supply of strength to oppose it; thou mayest surely conclude, that thou knowest more, then any unregenerate man in the world doth, of this sin: for if he can truly say, that he sees a disclosure of so much sinfulness in man's nature, that he concludes man cannot conquer it's power, yet he never seeketh, or goeth to Christ for strength, by which he may conquer it; but all his attempts are made in his own strength. Now then deale truly and faithfully with thy own soule, and consider whose strength thou usest, and in what power thou hopest to subdue thy lusts: for by this it may appear what thy Knowledge is.

Thirdly, thou mayest know, whether thy Knowledge be right, by observing ^{3. Note.} *what* ^{True right} *course and method it puts thee upon in order to* ^{knowledge} *a holy and blamelesse conversation.* How doth ^{directs to} *it* ^{the right} *direct thee in order to mortification, and* ^{method of} *subduing it.* ^{subduing it.} cruci-

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crucifying thy lusts and sins. True and right Knowledge of this lust doth incline and guide the soule; to set to a worke of reforming the *soule* first. Who knowes the uncleanenesse of the streames aright, and would cleanse them, set's to the cleansing of the fountaine first; and who hath right knowledge of a disease, endeavours a cure by taking away the cause of it. Well then, tell me, doest thou know that this sinfull nature is the cause of all thy sinfulness in thy life? doest thou then see those polluted streames do run from this polluted fountaine? Perhaps thou wilt say yes, (and with truth enough too,) but man (tell me) in thy attempts to cut off these streames, to reforme and purifie this life, where hast thou begun? hast thou cleansed the spring? *He that begins not sanctification in the heart, knows not aright the sinfulness of his nature.*

4. *Right knowledge of our sinfulness will allwaies account it, an aggravation of every sin.* If thou knowest this sin aright, thou wilt see really a great deal of heinousnesse, inexcusableness, and vilenesse in every sin which thou examinest, on account of thy extreame sinfull nature. Consider then with *Dauids* words in thy mouth *I was conceived*
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4. Note
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in sin, and ask thy soule can'st thou (as he did) see how much, this aggravates thy particular transgressions? how it add's weight to the? this make's the voluntary, delightful, perpetuall? this makes them stronger, & enraged, when the holy law of God doth reſtraine and forbid them: Try then by theſe notes, who can truly, and experimentally answer to theſe queries, may certainly conclude his knowledg of indwelling luſt is a knowledg better and farre above, the higheſt degree of knowledg in men meerly carnall, though of higheſt improved parts. And here I might have adviſed them to give glory to free grace which hath revealed this unto them for fleſh and blood could not, and ſo have cloſed the Sermon, but then I feare, I ſhould leave ſome unſatiſfied, who would gladly get a right knowledg of this ſinfull frame of their nature, and would be willing to ſee more of it. For their ſakes I adde

A fourth Uſe of Direction.

If thou wouldeſt get, and keep up a more full and cleare knowledg of this ſinfull frame of thy nature, then let it be thy care

Fiſt, *To ſtudy well the nature of the Law of God, endeavour to know much of this perfect Law, and then thou wilt know much of thy im-*

Uſe 4.

Direction

1. Direction:
Study thoſe things roughly, and affect

thy heart with, the nature and extent of Gods perfect Law.

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perfect heart; Study thoroughly, and determine clearely the maine Questions touching the obligatory power of the Law of God, by which it bindeth the very mind, and soule in its habituall disposition, and first motions; he that doth not stedfastly believe that the Law of God doth lay an engagement on the inward frame, and bent of the heart will never stedfastly believe there is so much wickednesse in the frame of the mind; as he seeth there is, who hath well and clearely stated this point: *It is the Law by which we have the knowledg of sin, Rom. 3. 20.* (so the Apostle assures us) when we know the just extent of the Law of God, we do discover the extent of that Lust which is contrary to it, and so when we see the Law extends to the frame of the heart, and first motions we shall see what sinfulnesse there is in both. When we know the holynesse of the Law of God; we then shall discover the sinfulnesse, and vilenesse of sin, *of this sin*: the known purity of God's Law, will disclose the unknown impurity of sin, and lust. Study well the spirituall nature of all the commands of God, when the soul seeth (as *Paul*) that the Law is spirituall, it will also be able to see the spirituall wickednesse, which is in lust that is contrary

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trary to it. And remember, in thy studying of these points, that thou do not onely store thy head with demonstrative arguments, that the Law is thus perfect in the extent, and holynesse and spirituality of its precepts; but with demonstrative arguments joyne also affecting motives, that may worke on thy heart, as well as informe thy head. Want of these two, (I perswade my selfe,) are the great cause (at least they are one great cause among others) of the sad learned, ignorance and mistake of great improved parts; For whilest learned men mistake in the extent of the Law of God, and determine that it bindeth no more then outward acts, or perfected, consented to, and deliberate Motions and purposes of the mind, it is impossible but that they should presently acquit both the frame and first motions of sinfull hearts, and pronounce them under no law, therefore contrary to none, and therefore not sinfull.

This is the grand fundamentall error on which the rest are built, and which necessarily induceth us into many, and great both Practicall, and speculative errors; This is the *αἰτία* of the severall learned erring men, and parties which I have reckoned up in the confirmation of the Doctrine;

ctrine; if therefore thou wouldst avoid a dangerous error and get a true right knowledge touching thy sinfull nature, be diligent to understand the truth, of the affirmative state, of that Question whether the inward, habituall, and secret frame of the heart, and the first, unformed, indeliberate, and unconsented motions be, and ought to be under the Law of God? to this add the second part of this direction viz: the affecting moving considerations that worke upon the heart, the defect whereof, hath been the cause of the uselesse, and unprofitable knowledge of this Lust in those unregenerate learned men among us, who have been found in their opinions; and determinations of this doctrine, and who have maintained in their disputes the contrariety of the Naturall heart, and it's first motions to the holy Law of God, and consequently the great sinfullnesse of them, so that they have been in part right in their knowledge, Even so far as a speculative judgment was to act, they have acted their parts aright; but then they have failed in that other, which is the practicall part of this knowledge, which should worke upon the affections, and heart; and encline the heart to close with the Law of

id of God in opposition to the stirrings, and
 ighrings of this sin, which should engage the
 , be heart to love the Law, and to hate that sinfull
 the frame, those sinfull projects, and tendencies
 ther which are contrary to the Law. In a word
 e of then, right knowledg of this sinfull nature
 ibe-consists in such a thorough, full, and ade-
 ght-quate, discovery of it, and its workings, to-
 dde-gether with a hearty, affectionate, and well
 the-grounded dislike of it and opposition to it;
 rke-the first part of it thou wilt attaine by a tho-
 arh-rough studying of the speculative part
 of-the question, touching the Law of God
 ge-its nature and extent; The other part thou
 ve-wilt get, by engaging the affectionate part
 ni-of the soule, with those moving considerati-
 n-ons which will perswade thee to close pra-
 he-ctically with the Law, as understood in it's
 he-full extent.

2. If thou wouldest get, and keep a right
 and due knowledge of the sinfulness of thy *Be diligens*
 nature: *Then be often, diligent, and humble in compa-*
to, in comparing thy heart and its tendencies *ring thy*
with the Law of God. Let not thy selfe-ex- *heart, its*
 amination be onely taken up with the out- *frame and*
 ward, visible part of thy life: she may ap- *inclinations*
 peare neat and cleanly abroad who may *with the*
 possible be found a very slut at home, within *Law so*
 doores: *known.*

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doores: follow thy selfe into thine heart and search well the secrets of thy soule, neither be thou seldome in this worke, doe it often, for there is danger in little intermissions of our watch, the waters which silently glide from this fountaine will rise to an undiscerned depth in a little time. He that *seldome* searcheth, hardly *ever* comes to a just discovery of his heart: It is an often repeated search that is likelyest to discover a notorious cheate: and when thou tryest be not negligent, and carelesse in it, do it diligently, make it thy businesse, and then thou wilt find what now lies hidden out of sight, a dangerous Fistulating tumour, must be searched with much diligence, or the chirurgion will never know either it's depth, or danger: This spirituall corruption of our natures hath many, and very deep pipes: and all our skill is little enough to find out its secret conveyance, and therefore in thy search be not slothfull, and sleight. And remember to take *humility* along with thee in the tryall, for pride will never be content to let the heart appeare as it is, a proud man is never an upright judge of himselfe, he ever accounteth himselfe better in the scales, then he is: whereas the
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humble man either judgeth exactly, or wisely suspects himselfe to be defective, and wanting of weight. Whoso hath gotten such knowledg of the nature of God's Law, and doth thus search, may hope, that, he shall in due time discover this sinfulnessse, which appeare's in it's fruits, not all at once, but some time more, sometime lesse, as provocations, and opportunities set it on worke. Now thy frequent search will discover it in this part of it: The enemy that makes his excursions often must be as often observed & watched: and if thou would'st know him thoroughly thou must not sleep securely and let him make inroades upon thee at his pleasure. This sinfulnessse is wise and politique it doth not allwaies appeare in the same garbe in the same method, it varies it's manner of working, and thou must enter the search after it with wisedome and diligence both, or it will be too crafty, and subtile for thee: The more various it is, the more diligent thou ought'st to be, and deale with this as men doe with cunning cheaters, that shift their lodgings, change their habits, alter their carriage and *Proteus* like appeare to you in a thousand shapes, keep your eyes on them, follow them to their very lodgings, and

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& retiring roomes, so do you keep your eye diligent in the watch of your sinfull nature, that you may see it in it's retiring roome where it prepares to change it's shape.

Men, that stand without, see not what base fellow act's the part of a King on the stage, or how uncleane a villaine act's *Joseph's* part, but he that goe's off the stage and see's them behind the courtaine in their retiring place discover's all this, so may we by a diligent observance of this.

3.
Direction
Keep thy
heart tender
and easily
affected
with sin as
it is 'contra-
ry to God
and his Law

3. Thirdly, if thou would'st get and keep more cleare apprehensions, and knowledg of the sinfulness of thy nature; *Then be carefull to get, and keep a tender heart, that soone feeles, and is easily grieved for sinne as it beareth a contrariety to the Law of God, and the holynesse of his nature:* what ever thou doest, be sure to take heed thy heart doe not grow hard, and insensible; least it contract a brawny and callous hardnesse under sinne, it must be a considerable cut that bring's blood, or paineth a man in that part of his body which is much hardned, whereas the least scratch will draw blood, and bring griefe with it to one who hath a tender cuticle. A hardned heart will not be sensible of sin, unlesse it be some great one, which wound's

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wound's deep, and then perhaps it may be somewhat sensible of it, but yet not duely affected with it.

Naturallists tell us that those creatures which are *κληροπαλμοι* are not so perfect and acute in their sight, they cannot see so well and clearely. It is most undoubtedly true of the soule, that soule which through sin hath it's eye either darkned, or thus affected with *dura lippitudine* can never clearly, and fully discover sin. Looke abroad into the croud of men, who call themselves Christians, see how they differ in their account of sin, proportionably to their different degrees of tenderesse of heart: Reall Saints under a defect of this have (and I wonder not at it) fallen into a defect of judgment concerning the greatnesse of sin, they have accounted that a little sin, when their hearts have been somewhat hardned which in a tender frame of spirit they more rightly esteemed a great sinne. And observe it, as you have lost of your tenderesse, so your sin hath lost of it's heinousnesse in your account: recovered backsliders among Saints will beare me witnesse to this truth.

Tell me diddest thou rightly see the great sinfullnesse of an earthly mind of a formall

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*It's a disease
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borny filme
growing on
the eye.*

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and hypocriticall heart, of a carelesse and loose heart, of a vaine and foolishly wanton heart? Diddest thou not think there was lesse evill in them when thy heart was somewhat hard, and had lost of it's wonted rendernesse? How hath thy boldnesse to sinne, and thoughts that it was but a little sinne which thou art now about to commit, gotten ground on thee upon such a decay? time was, when thou who art a tradesman sawest a great deale of sinne in a lie, or equivocation to cheate, in a little too much gaine; Time was when thou who art a Scholar sawest a great deale of sinne in mispending a day, or a few houres of thy time; what is now the cause thou doest not so judg? Is the sinne changed? Or is the Law changed? No, but thou art changed, thou wast then of a tender frame of spirit, but now hast lost it, and thence it is thou so misjudgest: once thou couldest not step a step in those rough and thorny waies but thou did'st bleed, and smart for it: why doest thou without sense of smart now runne long in them? is not this the cause? thou hast hardened thy selfe in them, and canst not see the evill of them. In a word our sight, and knowledg of the sinfulness of our nature,

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is a knowledg of Spirituall sense, and very much resemble's our knowledg which have by our bodily sense in this, that due, and just tenderneffe is a very necessary, and convenient disposition of the organ to discern the object; so let our spirituall senses be exercised in judging of sin with this convenient disposition in the faculty, and wee shall certainly judge more rightly of it.

Direct. 4.
Oppose sin,
especially
begin the
opposition a-
gainst first
stirrings of
it.

4. In order to which farther, take this as a fourth direction, *Give a vigorous opposition to sinne universally, and begin your opposition at the very first spring, and root of it;* let no sinne dwell peaceably in your soules, and let not any sin have a season to grow, but cut it off so soone as it sprouts forth; No man ever came to a right knowledg of sinne by indulging it, for it still appeareth other then what it is to him, who is unwilling to suppress it. As to the power, and strength with which it worketh, and as to the wisdom, policy wherein it contrive's it's works, it is more then evident, that the best way to discover them is by opposeing our selves to them; the encounter of an enemy is a meanes to draw forth his power, and craft which had otherwise lay hidden. *And it will appeare also a very suitable, and congru-*

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our way to discover both the sinfulness and the guilt, the uncleanness, and the danger of sinne, both in the branches and in the rootes of it by a timely and vigorous opposition of it. For whilest we oppose it in the power of the spirit of God, and by the word which is holy and directeth us in an opposition, there is an increase both of an internall light in the mind, & of an externall light in the word, the one as the light of the eye which seeth the other as the light of the sun by which it seeth, the foulness and blacknesse of sinne. The word and law enlighten the soule which before was in the darke, and blind; and then the more the enlightened soule adheres to this word in opposition to sinne, the more it seeth of the purity of the word, and the vilenesse of sin. There is in the word a native fitnessse to produce this effect, and a kind of naturall connexion between these termes. Contraries illustrate, and disclose each other, and whilest wee lay the word of God before us commanding one thing and our sinfull hearts suggesting an other, sinne becomes in our sight exceedingly sinfull, so it did to Paul, Rom. 7. 13. Beside this, God doth delight to discover how sinfull a naturall heart is to those, who would really have a deliverance from

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from it, and blessed them in this opposition to this end; and farther, thy opposition to it will be a meanes to take off the temptation to like and plead for that which thou should'st, but hast not disliked and opposed; and it is a dangerous temptation to overlooke somewhat of evill in that we have done when it is done, since wee opposed it not when it was in doing; men would faine be found not so guilty, where they are sure to bee found somewhat guilty. Thou wilt be the more willing to see the sinfulness of a naturall heart, when thou so opposest it, because thy opposition to it make's it cease to bethine in a great measure, no more I, but sin that dwelleth in me, no more I, but Satan that take's advantage of a sinfull heart, &c. Thou who canst oppose sin vigorously, and heartily, needest not be so much ashamed of it, and thou wilt the more certainly discover that fully which thou mayst without shame, when another will not (if he could) because he cannot but with shame. But why stay I on these? Christian who ever thou art that hearest or readest these lines, tell me didst thou ever see the sinfulness of thy heart propending to sin so clearely, as thou hast upon a victory over it? presently after a strong opposition

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to it? In a word, either thy resistance hath foiled sin, then on serious view of it, with all its circumstances, thou hast seen what vilenesse was in it; or if thy resistance hath failed of the successe thou desiredst, and thou hast fallen, yet upon recovery thou hast seen, and abhorred that *sinning* sin which hath so defiled thee, who fall's unwillingly into the mire, usually sees the more, and is the more affected with that uncleannesse which he hath contracted.

4. Direct.

View is with a weeping eye, & mourning heart.

5. Would'st thou know aright the sinfulness of thy nature? *then be not a stranger to, nor seldome in a serious and deep humiliation, and sorrow for this sinfull frame;* though he cannot see bodily objects well, whose eyes are full of teares, yet he seeth these spirituall objects best, who seeth them with eyes filled with teares. He that was never duely grieved at an unkindnesse done by him to his friend, never knew how great that unkindnesse was: and he that never grieved, that he carryeth about him a sinfull heart; never knew yet how sinfull his heart is which he carrieth in his breast. For these well regulated affections and passions are very sagacious, and quick-sighted in the discovery of that which is their proper object.

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ject. Thus well guided sorrow (such as I now speak of) can find out the nature and aggravations of that, for which the soule grieveth: and if once thou canst bring thy soule to weep in secret over this sinning sin, thou mayest be assured thou already hast some degree of true right knowledge of this sin, and ere long (holding on thus) wilt get greater degrees and measures of it. Every tear thou sheddest will be a glasse to represent somewhat more of it, and every sigh will be a blow at the door of this charnell house, or house of corruption, untill it be broken open, that thou mayest see and cleanse it. Christian, view all the remarkable seasons in which thou hast had any sight and knowledge of this sin more then ordinary, thou that hast seen much of it in thy reading the law, in thy hearing the law preached, in thy meditating on it, or whilest thou hast been conferring about it. Didst thou ever see more of it at such times, or ever so much, as when thy soule hath been ready to melt into teares for it, whilest thou hast fixed thine eye upon it and wept? Call to mind what Improvements thou hast gotten to thy Knowledge at any times, I know little, if thou sayest not that *Mour-*

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ning times have been the seasons, and weeping eyes have been the organs which have made the fullest discovery of this sin, and added the most considerable improvement to this Knowledge. Job was a mourner when he saw, and left it for our instruction, that none can bring a cleane thing out of an un-cleane: And David was broken-hearted, wholly immerst in teares, when he-breathed out that confession, that full and clear description of our sinfull natures, which are shapen in iniquity &c. In a word, get thee a vessell of Chrystall teares, if thou wilt see how great the unhappy Eclipse of thy glory is. Men who would see the Eclipse of the Sun, choose to see it in a vessell of clear water, and enlightned soules see the greatnesse of their Eclipse best in the vessell filled with teares of Godly sorrow.

6. Direction.
6. Joyne learning and experience together, study it joyntly in thy heart, & other men's booke.

6. Wouldst thou get, and keep up a right Knowledge and apprehension of this sinning sin, of this indwelling lust? then joyne the Practicall Divine, the experienced Christian, and thy own observation to thy study of those authors who are accounted highly for their great learning. Do not seek a right Knowledge of this onely from the learned, nor yet promise thy selfe a full Knowledge of it without

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without them. I know others may have a Knowledge full and sufficient for them (because they are not Scholars, nor must be preachers) without enquiry into it, by the directions of learned men, but you are Scholars, who may possibly be teachers of others, you must in order to a full discovery examine what learned men have said in this: but yet consider that somewhat else beside learning is requisite to make them meet guides to you: joyne therefore Learning and Experience together in those Authors you study touching this, their Learning enables them to discover the truth in the more speculative, & notionall parts of it; their Experience enables them to discover the truth in the more Paractickall part, which hath most influence on the life. And if thou canst, (as I am sure thou mayest) find both Learning and Grace happily meeting in the same persons, and sweetly flowing from their pen, in what they have wrote touching this matter, Prize and study them: but forget not to study thine own heart at the same time, who so wisely joynes these together for the information of a teachable soule, is not (I think) in much danger of mistaking a false, and unprofitable for a

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true and advantageous Knowledge of this doctrine. In which there are some things difficult and not obvious to every one, which must be sought in the Schooles: and other things Experimentall, and spirituall, which must be sought at the mouth of a gracious and sanctified person. Their learning will be a glasse to represent the one, their Experience will be a glasse to represent the other part to you. *Their learning will informe your judgments, and their experience will discover your hearts to you,* while you shall observe that your hearts answer to theirs in those Motions and Pronesse to sin, which are now the matter of your daylie exercise and complaints, as they once were the matter of their dayly exercise and complaints. In one word, in such a combination, thou hast the skill of a Physitian, and the experience of a sick recovered patient to informe thee, and direct thee in the very same case and disease. His skill can tell thee the cause, with the danger, and cure: His experience can tell thee the manner of this disease in its workings, and the sure method of applying the meanes, that will not faile to heale thee. And thou wilt say, who so knowes his disease thus, knowes
it

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it aright: *Be you then diligent in using their learning as Scholars, and their Experience as Saints,* and you may well hope to get a sufficient insight into this, both as it is

Profound and deep, fit to be searched after by Scholars, and as it is

a knowledge { Spirituall, Experimentall, and practicall in its nature and right tendency, onely obtained by Saints.



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